



# Mysore Inscriptions,

TRANSLATED FOR GOVERNMENT,

BY



NAVRANG



# NAVRANG

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## PREFACE.

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A few words of explanation are needed as to the origin and purport of the present volume. When Mr L B Bowring, c. s. i., (previously Private Secretary to the Governor General, Lord Canning), was Chief Commissioner of Mysore, the garrison of Bangalore included the 22nd Regiment, Madras Native Infantry, one of whose officers, Major H. Dixon, had taken a series of photographs of the celebrated temples of Orissa, and dedicated them by permission to Lady Canning. He was now commissioned, about 1865, to take photographs on behalf of the Mysore Government of the principal inscriptions in this Province. How the selection was made I am not aware, but all he took belong to the north of the country. There were 150 altogether—129 from inscriptions on stone and 21 from those on copper-plates—nearly a half of the whole number being from Balagámi and Taldagundi, close to it, both in the Shimoga District.

Sets of the photographs were sent to the India Office and Asiatic Societies, but without a translation they could be regarded only as curiosities. Some native officials here, with the aid of pandits, attempted the translation of a few for Mr. Bowring, but, as might be expected, with very imperfect results.

About seven years ago the collection was put into my hands, to translate for Government when I had leisure. Though familiar with the language of the country, the subject of inscriptions was not one I had paid any attention to. I also found no one who could read the ancient characters, and had besides little time to give to the matter.† However, gradually setting to work, after many repeated attempts, I had at length the satisfaction of deciphering the whole of the obsolete characters; and continued practice not only gave me facility in reading inscriptions but familiarized me with their general style and

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\* Of the execution of these it is not my province to speak but owing to imperfect clearing of the inscriptions before the photographs were taken, and the microscopical scale of the greater number, the difficulties involved in deciphering them were greatly multiplied.

† The Pandit placed at my disposal, Somayáji Śiva Rāma Śāstri, (since, I regret to say, deceased), was a clever man and an excellent Sanskrit and Kannada scholar, but he did not know the old characters and took but feeble interest in transcribing inscriptions.

method of arrangement, so that on meeting with any, during tours of inspection in the country I was enabled to pick out the essential historical facts they contained

This success greatly enhanced the interest of the subject, though other engagements (such as compiling the *Gazetteers of Mysore and Coorg*) obliged me often to put aside the work for months together. But the more I continued to take of inscriptions, in various parts of the country convinced me that a very limited and imperfect collection had been made. I therefore drew up a tabular form, a copy of which was despatched to each Amildar, with orders from Government to return it filled up with particulars of every inscription existing in his taluk. The result was, as I had hoped, to bring to light some ancient inscriptions of great value—witness Nos. 151 and 153, which opened as it were a new chapter in the early history of Mysore.

The returns received from the various taluks shewed the existence of at least 3,722 inscriptions throughout Mysore, besides those in Coorg. But with regard to the particulars of their contents, where the entries were not entirely erroneous, the columns for page on page were simply in most parts filled up with the equivalents for “unknown,” “illegible” or “not understood.” General attention, however, having been drawn to the subject, I found it easier to get access to inscriptions in any part of the country visited, and from time to time came across more valuable ones than had been produced for entry in any of the lists. Some of these I thought it well to publish at once, and they have appeared in the *Indian Antiquary* with fac-similes of the originals. A select number I have appended to the present work as Part III.

No pretence can of course be made to have in any way exhausted a subject the materials of which are so numerous, so generally distributed, and which require individually so much time and study to reproduce in English. But in addition to all those photographed by Major Dixon—which I have felt in duty

\* It appears that Chikka Deva Râja, who reigned from 1672 to 1704, caused a register to be made of all the inscriptions in Mysore, no doubt as a check upon the endowments, but the document seems to have been one of those which Tipu found in the palace and contemptuously ordered to be taken for boiling the *kulhi* or gran for the horses.

District.	No. of inscriptions registered.	District.	No. of inscriptions registered.
Bangalore ... ..	332	Hassan .. ..	464
Kolar ... ..	840	Shimoga ... ..	791
Tûmkûr ... ..	148	Kadur ... ..	323
Mysore .. ..	403	Chitaldroog	421

bound to translate, as undertaken, for Government, but for the selection of which I am in no way responsible—I have given from among those known to me such as in my opinion will best serve to present a somewhat complete view of the ancient history of Mysore and in the Introduction have combined the information thus obtained with such as I have gathered from other sources, in an attempt to treat the subject in as exhaustive a manner as the space at disposal would allow. A summary of results deduced with reference to the language and other matters has also there been similarly included.

And should this work have the effect of, in any measure, promoting, in the case of others, as it has with me, an interest in the people, the country, its institutions, its important language and valuable literature, whether on the part of European scholars or more especially on the part of the sons of the country itself, my labour will not have been expended in vain in elucidating these records and monuments of bygone times—a labour which those alone are in a position to appreciate who have done similar work.

*Bangalore, July 1878.*



## ADDENDA ET CORRIGENDA.

- Page,  
 xi, omit 3rd Hoysala grant.  
 xii, add to end of Hoysala grants  
       3, 1310, *Lallāla Deva, Chitaldroog*, 6.  
 „ under Yādava, add *Mahadeva Rāya* to No. 15.  
 xiii, lines 3 and 4 from bottom, for pages 326, 329, read 302, 304.  
 xxv, line 2 from bottom, read *sallekhana*.  
 xxxiii, „ 23, for Naga, read *Nagar*.  
 „ „ 2 from bottom, for *henda* read *henda*.  
 xliv, „ 4, after Mākunda, read or Mankunda.  
 xlv, note †, for Thumbler, read “humbler.”  
 lv, end of para. 2, add—A more credible account is that they were  
       introduced in the 3rd century by Mukunti Pallava  
 lvi, line 19 of note, after out insert a semicolon.  
 lxiv, „ 15, after Malla, add—whose governor of Banavase, &c., in 1019  
       was Kundamarasa (p. 150).  
 lxvi, „ 10, for no doubt, read perhaps; and for Gangavaḍi, read  
       Kumbhakora.  
 lxvii, „ 16 „ 1394, read 1094.  
 „ „ 30 „ Achchupa Nayaka, read Barmmarasa.  
 lxviii, add to foot note, A somewhat different account is given at p. 84 of  
       the descent of the Pándya named Tribhuvana Malla Kāma  
       Devarasa, with the title Nigalanka Malla, ruling Haive in 1112  
       from Sisugali.  
 lxxiii, line 20, after 1157, add—But in 1155 Mahadevarasa held that  
       position (p. 10).  
 lxxvi, „ 2, read Hoysalas.  
 lxxviii, „ 30, after time, add (p. 106)  
       6, date of No. 3, alter to 1310.  
       8, „ „ 4 „ about 1150.  
       „ end of para 4, after Hidumbes'vara insert a comma, for Videyā-  
       ditya read *Udeyāditya*.  
       9, line 8, for 1045 put a dash.  
       17, para. 2, for Vira read *Vijaya*.  
       19, end of para 4, for just in punishing, read *a generous prince, the*  
       *punisher of Ayyana*; and add foot note *Vengi-Maṇḍales'varan*  
       *udāra-mahes'varan Ayyana-danda*.



- 60, omit foot note †  
 72, line 5 from bottom, for *Kāl* read *Kod*.  
 97, date of No. 44, alter to 1149.  
 99, line 10, for *nud* read *no* l.  
 121, date of No. 56, alter to about 1150.  
 155, line 12, for *Harapa* read *Holala*.  
 183, para 2 of description, for nine read *seven*, and omit the three words  
     after hoods.  
 187, date of No. 100, for 1196 read 1169.  
     „ line 3       „       Chalikya read *Bilikya*.  
 209, line 12, for I will describe, read *will be described*.  
 210,     „ 4 of note, for *vedipe*, read *vendode*  
     „ last 3 lines of description, after thereby, read *the daughter of*  
     *Ayyapa taken prisoner (see Introduction, aliv)*.  
 213, date of No. 117, alter to 1136.  
 236,     „     „ 132,     „ 695.  
 240,     „     „ 134,     „ 693.  
 256—260, alter numbers as 141 to 145.  
 282, last line, for the line of gurus to, read *and the Des'ika gana, by*.  
 283, line 9, for he, read *was*.  
 285, last line of notes, for *narpatim* read *narapatim*.  
 286, line 24, for 14 read 4.  
 326, date of No. 173, alter to 1184.  
 328, para 4, for *Sátavve* read *S'ántavve*.  
     „ last line, omit 18.

## Chronological and Classified List of the Inscriptions.

No.	Date.	Ruling Sovereign	Locality of Inscription.	Page.
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### *Pandava (!)*

130	.	Janamejaya	.. Anantapur ..	232
133		Do	... Sorab ...	233
139		Do	.. Tirthahalli ..	251

### *Mahavali.*

	A. D.			
163	c 300	Banarasa	. Gulganpode ..	304
164	„ 500	Bánarasa	do ...	305

### *Ganga.*

156	P 350	Vishnu Gopa	. Harihar .	293
154	454	Kongan	.. Mallohalli .	289
151	466	Do	.. Mercara ...	282
157	481	Do	... Bangalore ..	294
155	513	Avanita	.. Mallohalli ..	291
152	762	Prithuvi Kongani	. Hosur ..	284
153	777	Do	. Nagamangala ...	287
113	c. 850	Ereyapparasa (usurper)	Begur .	209

### *Pallava.*

115	c. 750	Nolamba	.. Nandi ...	212
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### *Chalukya.*

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159	c. 640	Ambers ..	... Hosur ..	298
98	c. 690	Vinayaditya	... Balagam ..	186
184	693	Do Sityás'raya	... Sorab ..	240
132	695	Do do	. Harihar ..	236
160	758	Kirti Varmma	... Vokkaleri ..	299
99	997	A'haya Malla	.. Taldagundi .	186
72	1019	Jaya Simha	... Balagam ..	148
80	c. 1020	Do Jagadeka Malla	. do ...	166

X

No.	Date. A. D.	Ruling Sovereign	Locality of Inscription	Page.
105	1028	Jaya Simha Jagadela Malla	Taldagundi	201
71	1035	Do do	Balagani	146
108	1045	Trailokya Malla	Taldagundi	204
92	1046		Balagani	183
53	1048	Do	do	114
71b	1058		do	148
11	1066	Do	Davangere	19
170	1068	Do	Banavasi	320
61	1070	Lhuvanaka Malla	Balagani	132
70	1071	Do	do	144
78	"	Do	do	164
73	1075	Do	do	151
69	"	Do	do	142
60	1077	Vikramaditya, Tribhavana Malla	do	129
77	"	Do	do	163
165	1079	Do	Anantapur	205
79	"	Do	Balagani	166
76	"		do	162
110	1080	Do	Sorab	206
63	"	Do	Balagani	135
106	1081	Do	Taldagundi	202
33	1093	Do	Balagani	73
173	1094	Permadi	Heggere	326
84	1096	Do	Balagani	170
47	1098	Do	do	107
40	1102	Do	do	78
58	"	Do	do	127
85	"	Do	do	173
68	1103	Do	do	139
104	1107	Do	Taldagundi	199
10	1108	Do	Davangere	17
41	1112	Do	Balagani	82
83	1114	Do	do	175
96	1115	Do	do	185
93	"		do	183
7	1121	Do	Davangere	14
42	1129	Somdeva, Bhutoka Malla	Balagani	87
174	1138	...	Sindigere	329
62	"	Do	Balagani	134
8	1142	Do	Davangere	16
34	1147	Jagadeka Malla	Harhar	67
44	1149	Do	Balagani	97
'	1150	Do	Chitaldooog	8
"	"	Núrmadi Talapa	Harhar	57

No	Date.	Ruling Sovereign.	Locality of Inscription	Page.
	A. D.			
56	1150	Nannach Tailapa Trailokya Malla	Balagani	121
45	1155	Do	do	100
<i>Kalachurya.</i>				
102	1157	Bijjala Deva	Taldagundi	188
90	1158	Do	Balagani	182
74	"	Do	do	152
33	c. 1160	Do	Harihar	64
83	"	Do	Balagani	169
91	1160	Do	do	182
32	"	Do	Harihar	60
43	1161	Do	Balagani	92
9	1165	Do (Vijaya Pándya)	Davangere	17
66	c. "	Do	Balagani	133
36	c. 1166	Do (do)	Harihar	71
35	1167	Do (do)	do	71
48	1168	Rayi Muráti Sovi Deva	Balagani	109
13	1169	(Vijaya Pándya)	Davangere	23
14	"	Do	do	24
16	"	Do	do	24
100	"	Do	Taldagundi	187
83	1170	Do	Balagani	174
28	1171	(do)	Harihar	51
„b	1173	Do	do	54
74b	1179	Nissanka Malla Sankama Deva	Balagani	161
31	c. 1180	Do	Harihar	60
39	"	Do	Balagani	75
95	"	A'hava Malla Deva	do	184
67	"	Do	do	138
55	1181	Do	do	115
94	1183	Do	do	184
39b	1186	...	do	78

*Hoyasala.*

145	1117	Vishnu Varddhana	Belur	260
117	1136	Do	Halebid	213
3	1190	Vira Ballála Deva	Chitalroog	6
46	1192	Do	Balagani	103
109	1194	Do	Sorab	206
145b	1195	Do	Belur	266
89	"	Do	Balagani	180
118	1196	Do	Halebid	217
103	1199	Do	Taldagundi	196
97	"	Do	Balagani	185

No.	Date.	Ruling Sovereign.	Locality of Inscription.	Page.
	A. D.			
107			Taldagundi	203
75	1202	Vira Bellala Deva	Balagam	172
59	1202	Do	Balagam	128
65	1205	Do	do	137
50	1206		do	113
51		..	do	..
64	1207	Do	do	137
20	1223	Vira Narasimha Deva	Harihar	30
171	1250	Vira Somesvara	Bangalore	321
166	1253	Do	Nirgunda	307
147	1262	Narasimha Deva	Belur	270
27	1269	Do	Harihar	48
172	1270	Do	Somnathpur	323
120	1275	Do	Halebid	219
148	1278	Do	Belur	275
6	1287	Do	Chitaldroog	11

### *Yadava.*

101	1189	Billaha Rája	Taldagundi	188
37	1215	Simhana Deva	Balagam	72
54	1269	..	do	115
15	c. 1270		Davangere	24
12	1271	Mahádeva Rája	do	20
26	1277	Rámachandra Rája	Harihar	44
57	1282	Do	Balagam	127
111	1283	Do	Sorab	207
82	1284	Do	Balagam	169
52	„	Do	do	113
81	1286	Do	do	168

### *Vijayanagar.*

131	1354	Bukka Rája	Harihar	234
1	1355	Do	Chitaldroog	..
2	1356	Do	do	4
29	1379	Harihara Maharáya	Harihar	55
125	c. 1380	Do	Belur	222
123	„	Do	do	226
146	1382	Do	do	267
149	1385	Do	Hassan	277
150	1406	Deva Rája Maharáya	do	279
18	1410	Do	Harihar	26
5	1412	Do	Chitaldroog	9

No.	Date,	Ruling Sovereign.	Locality of Inscription.	Page.
	A. D.			
49	1422	Deva Rāya Mahārāya ..	Baligaan . . .	112
23	1421	Do	Hathar	39
113	1431	Do ...	Mulbigul ..	213
144	"	Do ..	do . . .	259
112	1512	. . .	Tekal	208
135	1522	Kushna Rāya ..	Shimoga . . .	242
22	1530	Achyuta Rāya	Hanhan . . .	38
25	1531	Do " . .	do . . .	43
21	1533	Do	do	33
19	1533	Do . . .	do	29
126	1548	Śaśāśva Rāya ..	Belur ..	224
17	1554	Do . . .	Hunhar	25
127	1555	Do . . .	De un	225
24	1560	Do	Hanhan	41
129	1561	Do . . .	Hanhan	8
121	1573	Śaī Ranga Rāja	Puler	220
140	1584	Do . . .	Devamballi	234
136	1622	Rāma Deva . . .	Shimoga . . .	247



## INTRODUCTION.

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Hindu literature is remarkably deficient in works of history. But the value of inscriptions has of late years been more and more recognized as one of the chief sources from which trustworthy materials may be drawn for supplying that deficiency. The inscriptions translated in this volume are concerned entirely with the Karnáta or Karnátaka country, as represented by the existing state of Mysore (Mahishúr). The modern history of this State is well known to all who are conversant with Indian affairs as forming one of the most important chapters in the records of the progress of British dominion in the East. But the ancient history of the country is, even to its own people, almost, if not altogether, a blank.

The present inscriptions cover a period embracing the whole of the Christian era. Some profess to go back much farther, but their claims to such antiquity will be considered in their proper places. Before, however, presenting in detail the history of nineteen centuries as derived from these monuments of the past, it may be well to describe briefly their nature and character.

As a general rule any inscription is called a *s'ásana*, a word derived from the Sanskrit *s'ás*, to command or proclaim, and signifying a royal grant, charter, or edict. A *s'ásana* engraved on stone (*s'ilá*) is thence called a *s'ilá s'ásana*, while one engraved on copper (*támra*) plates is similarly called a *támra s'ásana*. A *s'ilá s'ásana* is sometimes a counterpart of a *támra s'ásana*: the latter being portable and intended for private custody, the former to be set up in a public place for general information. Some portion of the present collection, as will be explained farther on, does not consist of *s'ásanas* properly so called.

A *s'ilá s'ásana* is generally engraved on one side of a large slab of stone (*lapi kattu* or *s'ásana kattu*) erected at the entrance or within the enclosure of a temple, or on the outer wall of the edifice. Sometimes the inscription is on a pillar in front of the temple. Where the site is favourable, inscriptions are also cut on the face of the natural rock. Inscriptions on the ground or on the floor usually record the votive offerings of private persons in return for recovery from sickness or other favour received.

A *támra s'ásana* consists of several plates of copper strung together on a stout metal ring, the place where it is joined being secured by an impression



in metal of the royal seal or crest. Such grants are often kept buried in the earth for security.

But some of the inscriptions in this collection are not, as before stated, charters or *s'āsana*s in the proper sense of the term. They may more accurately be described as epitaphs. The monumental stones on which these occur are of two kinds, sculptured with figures in relief but most usually without any inscription. The first are called *vira kal*, hero stones, being monuments erected in memory of warriors slain in battle. They are also in a few places called *bōru kal*, war stones, and *kollu kal*, slaughter stones. These trophies are met with in every part of the country, sometimes in the middle of open fields, sometimes in the hearts of lonely forests, sometimes singly or in groups by the wayside or in the centre of a village; and probably mark the scene of the hero's last fight.

The other class of monument, called *māsti kal* (that is *mahā sati kal*) consist of the memorials of *sati*, and denote the spots on which women were burnt along with their deceased husbands in obedience to the rules for *sahāgamana*,\* or the ceremony of "going along with" their departed lords by immolation on the same funeral pyre. They are met with at the entrances of villages, more especially, I think, if not entirely, in the west of Mysore. They very rarely bear any inscription, but the figures sculptured on them are so singular as at once to arrest the attention.

An account of the general style and arrangement of the inscriptions on these several kinds of monuments may not be unacceptable to those who perchance have often gazed upon such memorials of the past and wished for some guide or clue to an interpretation of the time-worn characters and shapes upon them.

To begin with the *S'ūā S'āsana*, or grants inscribed on stone slabs, which are the most numerous. They present the aspect of an unbroken expanse of writing, surmounted by a few sculptured images. The inscription is without any interval or gap from top to bottom, the engraving being rude and rough or skilful and regular, according to the period, and the ability of the sculptor. The most ancient (as Nos. 163 and 164) are in large and deliberately deep-cut letters, on massive and ponderous slabs, seeming as if the work of giant hands. The letters become smaller and more artistically shaped as the period of the Hoysala grants is approached. The inscriptions of this time, or the 12th and 13th centuries, are perfect works of art, being incised on beautifully

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\* Also called *anugama* and *anumaraya*.

polished slabs of black hornblende, in regular and ornamental characters, varied in design to suit their position; and the whole so well arranged and fitted together, that no space is left where a single additional letter could be inserted. From this time the character of the engraving deteriorates, until the later grants, after the fall of Vijayanagar, came to be engraved, without selection, on any kind of stone however unsuitable, in very rude characters.

The great majority of *s'ilā s'āsana* have several sculptured images at top. These do not occur in the most ancient, and their introduction I am inclined to think marks the rise of sectarianism. The figure in the centre represents the donor's chief object of worship. If he be a S'aiva, the linga or symbol of S'iva will appear, often with a priest officiating, if a Jain, the figure of a Tīrthanakara; and so on for the various sects. On either hand of this deity are other figures. On one side the animal which is the peculiar *vāhana* or vehicle of the god, as the bull Nandi for S'iva, the kite Garuḍa for Vishnu, and so on: on the other a cow suckling a calf, the former representing the land presented, the latter the recipient who is to enjoy its produce. Above are the symbols of the sun and moon, both as being the two great witnesses of all treaties and human transactions, and as emblematic of the perpetuity of the gift. Some stones also shew the figure of the royal crest, as a boar for the Chālukyas, a sword for the Kalachuryas, &c. In many S'aiva stones will be noticed a human figure, seated in meditation on one side of the linga. This is the donor himself, modestly represented by anticipation as already enjoying the reward of his meritorious donation. According to the S'aiva faith there are four stages of future bliss—*salokya*, dwelling with God; *samlipya*, nearness to God; *sarūpya*, likeness to God; and *sayujya*, absorption into God. The last two are unattainable by those who live in this sinful age or Kali yuga: the other two are the reward of works of merit and devotional acts. To one of these states of holy blessedness the donor's piety has raised him. In No. 38 he may be seen in the presence, wrapt in profoundest abstraction, undisturbed by the gambols of his attendant boar, which is anxiously offering its services. In No. 21 the royal donor appears in a higher state of glory, as himself officiating in the heavenly temple, arrayed in a costume somewhat resembling that of the Coorgs, but with a singular head dress which also occurs in No. 17.

Following immediately upon these images, which are in relief within the rounded or arched top of the stone, is the inscription, which commences with an invocation or poem, generally in Sanskrit verse, engraved on the raised margin or frame forming the base of the arch above mentioned.

The couplet most frequently met with at the beginning of S'aiva inscriptions is as follows.—

*Namas tunga-s'iras chumbi-chandra-chámana-chádrave*

*T'railokya-nagar-árambha-múla-stambháya S'ambhave.*

Adored be S'ambhu (S'iva), beauteous with the chámara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

The same verse occurs when the inscription is in honor of Harihara, the combined form of Hari (Vishnu) and Hara (S'iva), while the relation of this dual deity to Lakshmi and Párvati, the consorts respectively of Vishnu and S'iva, affords an opportunity of enlarging on a theme upon which a Hindu poet rarely suffers the veil of modesty to remain unlifted.

Vaishnava inscriptions often commence with the following —

*Jayaty dvishkritam Vishnor varáham kshobit-árnaram*

*Dakshinonnata-damsitrágra-vis'ránta-bhuvanam vapuh.*

Supreme is the Boar form of the resplendent Vishnu, which scattered the waters of the ocean and raised up the peaceful earth on the tip of his long right tusk.

Jaina inscriptions generally begin with the following —

*S'rimat parama-gambhíra-syád-vád-ámogha-láncchanam*

*Jyát Trailokya-náthasya s'ásanam Jina-s'ásanam.*

May the doctrine of Trailokya-nátha, the supreme profound *syád váda*, prevail, the Jain doctrine which is a token of unfailing success.

Other verses are of course used in many cases, according to the taste of the composer, but these specimens are the most common. It is not however to be understood that only one such verse is used one or several occur according to the inclination of the composer.

The second portion of the inscription contains the name of the reigning sovereign, with all his titles, generally in prose; preceded in many cases by his genealogy, traced back to the progenitor of the line, or even to the creation of all things; this portion being in verse, with connecting phrases in prose. The language here is for the most part Sanskrit, often largely intermixed with Hale Kannada, the verses being some in the one and some in the other language according to the subject, and so as to display the skill and taste of the composer. More rarely the whole is in Hale Kannada. For historical purposes this, in connection with the date, is the most important part of the s'ásana.

• The lines of kings whose descent is elucidated by the present collection will be given farther on. It may here be noted that every person directly connected with the s'ásana—as the reigning monarch, the donor, &c.,—is introduced with

the expression *Sevati* (Sans.—May it be well<sup>1</sup>) a term of good omen, probably designed to avert any evil consequences such as orientals apprehend from mention or utterance of a person's name, much more of that of royalty. The character of the sovereign's reign is represented as one of Arcadian simplicity, for he is always stated to be ruling *sukha-sankathā-vinodadām*, in the enjoyment of security and good conversation (literally, good stories) I have generally translated the phrase more freely, in the enjoyment of peace and wisdom.

Next after the style and dynasty of the monarch, comes frequently an account of the family and pretensions of the great feudatory or officer ruling over the province in which the land lay which was the subject of the endowment, followed by similar statements regarding the donor,—the whole in a strain of hyperbole and excessive adulation, which, by a common infirmity of human nature, becomes more extravagant as the social scale is descended. Each subordinate is presented with reference to his immediate superior as *tud-pāda-padmapajīvi*, dwelling (like a bee) at his lotus feet. Sometimes a greater distance is implied than even this measure of personal contact would admit of between one step of dignity and the next in the social scale. As in No. 147, where, to illustrate the unapproachable superiority of the queen, it is stated that to move within the space illuminated by her toe-nails was sufficient to confer honour on other king's wives

A difficulty in determining the rank of these nobility and gentry arises from their freedom in assuming the name of king (*rāja* or *arasa*), a title which seems in former times to have been used by all hereditary landholders of noble birth or *quasi* independent position. Speaking of a similar practice in the charters of the Saxon kings in England, Sir H. Nicolas says,\* “It was a common practice for a man to style himself Rex though not supreme king, that is, king in the modern sense. Probably all of the blood royal who had appanages of land may have laid claim to the title, at least before Egbert's victories threw the preponderance into the lands of Wessex.”

We next usually, though not invariably, come to the date of the *s'āsana*, which is given with great apparent minuteness, mentioning the year of the cycle, the month, the lunar date, the day of the week, with any astrological or astronomical phenomenon or conjunction of auspicious import when making the gift, as an eclipse, an equinox, &c. &c. But though all these particulars are thus minutely stated, it is evident they do not, in the absence of a reference to some known determinate era, suffice to fix the date, as the cycle of Hindu years contains a recurring period of only 60 : the name of any single one can therefore.

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\* *Chron. Hist.* 363.

only confirm the evidence otherwise obtained and cannot of itself give a clue to the age of the inscription.

The most clearly dated of the s'ásanas in this collection mention the year of the well known S'áliváhana S'aka, or era of Sáliváhana, and are thus easily assigned to their proper time.\* Many, on the other hand, date from the Chálukya Vikrama era, and others from the eras of obscurer sovereigns. The difficulty of fixing the year according to our reckoning is thus greatly increased. A different kind of difficulty arises from the deliberate falsification of the historical data, for the purpose of enhancing the antiquity of the grant. Some instances of this, in which we are required to go back to the time of the deluge, will be adduced farther on.

But some s'ásanas contain the precise date concealed in a phrase, capable sometimes of various interpretations, and determined to be arithmetical from the context alone, or in letters of the alphabet, combined into a word which may or may not be significant of anything. Add to this that the figures thus to be unearthed (if I may so speak) must, when brought to light, be read backwards, and the precautions are pretty complete against any casual reader coming at the date. The initiated in astrology however are in possession of keys for unlocking these mysteries.

The system by which certain words have a numerical value is a very elaborate one. The principle however is easily intelligible. Supposing, for instance, a date were expressed in English by the words *eyes*, *gospels*, *poles* and *moon*. Taking them backwards, according to the rule, as we have *one* moon, *two* poles, *four* gospels, and *two* eyes, the date would, according to this system, be 1242. But even when this result is arrived at, the era must also be known to determine the date. Though the above is the simple principle on which the system is based, in practice it is much more complicated, as any synonym of the representative word for a number may be used instead of the word itself. The variety thus introduced is almost inexhaustible, and controlled alone by the fancy of the composer.

The following is a list of words arranged under the numbers they express: the list is compiled from three manuscript works—*Muhūrta-dīpikā*, *Kavikalpalata* and *Sāṅkhya-ratna-kos'a*, of which the copy of the last is unfortunately incomplete. All the words are stated to have been taken from actual use.

1. *Sas'i*, soma, s'as'āṅka, indru, chandra, kalāmādhī, 'rājā, vidhu, sudhāms'u, yama, eka, jana | ātma, vidra, hasi, as'va, gaja, S'ukladrik | Parabrahma, virāṭrūpa, mūlaprakṛti, dhāmi, airāvata, s'ukranetra, vighnes'aradana, āhrwa, uhaṇs'raṇa, ātmā, gṛapancha, chandramis, svishṭakṛt, uktā.

\* An inscription at Tada Māṅgi is dated by both the Kāli and S'aka eras in the following elaborate manner.—*Kali varushada pramāṇinī 432000 ke sanda varusha 3179 S'aka varusha 1435 vijayam 4614 neya varusha sandu naḍuva varusha S'rīmukha samvatsara.*

2. *Akshi, chakshu, kara, netra, lochana, bāhu, karna, paksha, drishti, dvaya, yugma, ambaka, nayana, ikshana* | *pakshi, nadikūla, asudhāra, Rāmanandana* | *asudhāra, vibhūti, pāda dvandva, kara, bhru, kucha, grahana, nāsatiya, nadikūla, ūru, bāhu, vishuvat, karna, jānu, gulpa, jangha, agnas'irsha, oshtha, paksha, hora, kapala, Rāmanandana, ayana, netra, atyuktā.*
3. *Vahni, Bāma, s'ikhi, agni, pāvaka, dahana, anala, s'ankarāksu, puri, loka, trīni, kāla, traya, guna* | *traya, kāla, agni, bhuvana, Gangāmārga, is'adrik, grivārekha, kāvya, s'ula s'ikha, sandhyā, puṣa, pushkara, Rām, Vishnupada* | *Trivikramapadanyāsā, drekkhāna, Haralochana, sandhyā, kārya, ishna, rina, dosha, linga, agni, mandala, Bāma, nādi, s'akti, mūrti, loka, bhāshya, guna, bhṛngipāda, tyāgyapāda, gāyatrī-pāda, pushkara, grivarekha, vahnupāla, vachana, savana, tanu, tryakpundra, s'ūlas'ikhā, Vishnupatni, pura, das'asyandanapatni, madhyā.*
4. *Abdhi, sāgara, chatvāri, Vanarās'i, yuga, ambudhi, chatur, vārdhi, gati, jaladhi, nīradhi* | *chatvāri, deva, brahmāsya, abdhi, Haribāhu, svarāntidanta, senānga, upāya, yuga, dā'srama* | *yugandhā, agnis'ringa, kha'vāpāda, gostana, vudhvaktā, Das'arathaputra, Aśvataṇṭa, yuga, veda, vyūha, kendra, upāya, mṛigāṅghri, senānga, varna, gati, purushārtha, ās'rama, abdhi, haribāhu, pratishthā.*
5. *Indriya, panchama, jñāna, ishū, bāna, mārgana, vrata, bhūta, s'ara, parva, prāna, vishaya* | *pancha, Pāndava, rudrāsya, indriya, agni, mahāpāpa, mahābhūta, mahā-kāvya, mahāmākha, purānalakshana, anga, indriyārtha* | *bhūta, indriya, s'ara, prāna, s'ikhā, kshāra, pallava, s'vāsya, gavya, tanmātra, kanyā, Gauḍa, artha, Pāndava, ko'sa, pātaka, loha, Drāvda, klesha, kola, lavana, pitā, mātā, kaccha, tvak, devapādapa, purānalakshana, pakshi, mahāyājna, as'vadhārā, supratisthā.*
6. *S'āstra, shat, ruchi, kāla, retu, rasadravya, ko'sa, shaddars'ana, shadāgama* | *shat, vāya, tris'ironetra, tarka, anga, dars'ana, chakravarti, mahāsenavaḍana, retu, rasa* | *rasa, s'āstra, anga, ves'yā, ūrmi, kumārāsya, ātatāya, karma, ritu, jiva, bhṛngāṅghri, tarka, ari, kāraka, chakravarti, dehachakra, anādi, bala, mata, upas'āstra, prayoga, bhāshā, āmnāya, angadevata, pralaya, gāyatrī.*
7. *Sai'a, ādri, dvīpa, vāyu, murti, sapta, achala, giri, turaga, as'va, naga, gotra, mahī-dra, rishi* | *sapta, pātālābhuvana, mani, dvīpa, arkavāji, vāra, abdhi, svara, rāj-yānga, vrīhi, valins'ikha* | *mātrikā, tātāva, vāra, dvīpa, rājyānga, parvata, rishi, svara, nādi, vyādha vibhakti, vyasana, kratu, pattana, churajiv, agnirjivā, kalpa, as'va, dhātu, pākyaajna, pātāla, havi, agnipāni, Pāndasena, ushnik.*
8. *Ashīama, gaja, karni, diggaja, danti, hasti, sāmaja, matamātanga, dikpāla, vasu, vāra-na* | *ashīam, yoga, anga, vasu, is'amū'ti, diggaja, sūdi, brahma, s'uti, vyākara-na, dikpāla, ahi, kulāchala* | *sūdi, bhairava, dikpāla, siddhānta, vasu, kunjara, isāmūrti, mada, gandha, lakshmi, sarpa, mangala, rahasyayogini, pīthapāla, vides'vara, s'arabāṅghri, sphota, pāsa, pranāma, gayā, yogānga, vāha, garbha-varjyāngana, āya, yāma, guptatarayogini, kashīa, anusūtip.*
9. *Naxama, navaratna, brahma, kamalāsana, nādi, grana, khanda, randhraḍhāva, lab-dhaka* | *navā, anga, dvāra, bhūkhanda, krutarāvanamastaka, vyāghristāna, sūdhā, kunda, rasa, graha* | *durgā, ratna, nādi, nāma, megha, baṭṭālandiyaka, gopya, varsha, khanda, māna, dhānya, anka, dhanāyaka, chakres'vari, nāthasūdhā, nrisinha, upadhānya, randhra, graha, vira, chola, dhenu, pās'āna, bhakti, vyāghristāna, vyākaraṇa, dvārāpa, bṛīhati.*

0 *A'kās'a, gayana, s'ūnya, antariksha, marutpatha.*

10. *Das'a, hastānguli, S'amṛhubāhu, Rāvanamauli, Kṛishnāvatāra, dik, avasthā, mārāvājī, | kula, vishṇukalā, mudrā, avatāra, rudrahala, agnikalā, rāvanāsya, brahmakalā, nighantu, dik, avastā, dharmapatni, snāna, dhūpa, nagnaka, rūpakā, lakāra, dōhala, nātya, putra, phalgunanāma, pankti.*
11. *Ekadas'a, mahādeva, kurubhūpatisenā | rudra, karana, parimāna, trishūp.*
12. *Dvīdas'a, arka, māsa, rās'i, sankrānti, gurubāhu, arakoshtaka, senānmetra | garbha-sandhyanga, sanhrānti, māsa, s'anmukhabāhu, vāgīrambha, sūryakalā, rutupatni, nātyapada, ras'i, dvakara, bhāvasandhi, jagalī.*
13. *Trayodas'a, tāmbū'aguna | vis'vedeva, pratimukhasandhyanga, sūmagāchūrya, vidhyanga, tāmbulaguna, atyagatī.*
14. *Chaturdas'a, vidyā, yama, Manu, bhuvana | purandara, nirrahanasandhyanga, Manu, mrigābhiniyū, vidyā, sampradīyayogini, s'akvari.*
15. *Panchadas'a, tithi | nityādevi, strikalu, tithi, atis'akvari.*
16. *Shodas'a, indukala, ambikā.*
18. *Ash'adas'a, dvipa.*
20. *Vims'ati, Ravanabhūja, anguli.*
100. *S'ata, dhīrtavāshtra, s'tabhushak, purushūyus, Rāvanānguli, abjadala, s'akrayajna, abdhuyojana.*
1000. *Sahasra, jāhravavaktra, s'eshas'irsha, ambuyachala, ravibāna, arjunakara, veda-s'ākha, indī'adrishit.*

The system by which certain letters of the alphabet have a numerical value is called *katapayādī sankhya*. The rule for it is thus briefly stated—*kādi-nava tādi-nava pādī-pancha yādyaashtau*—from *ka* nine, from *ta* nine, from *pa* five, from *ya* eight, that is to say, the nine letters commencing with *ka* count in order as one to nine, and so for the others. The following is the scheme —

1	2	3	4	5	6	7	8	9
k	kh	g	gh	ṅ	ch	chh	j	jh
t	th	d	dh	ṇ	ṭ	ṭh	ḍ	ḍh
p	ph	b	bh	m				
y	r	l	v	s'	sh	s	h	

No provision, it will be seen, is made for the cipher: this is expressed by the words *ākās'a* or one of its synonyms, or by *s'ūnya*. Should the significant letters be involved in words or a phrase, only the last pronounced of combined consonants is counted, while vowels have no value.

The next portion of the *s'āsana* is generally in Hale Kannaḍa or Old Kannaḍe, and describes the gift itself, with the boundaries, if the endowment be of land. The transfer is made with the ceremony of pouring water, a practice

still observed in closing an agreement or sale. The person who resigns the proprietary rights pours a little water on to the hand of the purchaser in token of his entire renunciation of all claims. Often a presentation of a coin is also made at the same time.

The land thus bestowed is given in permanence, and rent free, with release from all burdens and the assignment of all present and prospective profit it may yield. These are generally termed *ashta-bhoga-teja-swāmya*, the eight rights of perfect possession, which are described p. 3.

Grants to a temple are usually made to a guru or priest of the temple, with the ceremony of washing his feet. The good qualities and professed doctrines of this holy man are often eulogised at great length, giving rise to a suspicion that he must have had a hand in the composition.

The concluding portion of a *s'āsana* is occupied with quotations of texts in Sanskrit or Hale Kannada, denouncing the crime of revoking or alienating in any way gifts of land to a god or to the Brahmins, and inciting to works of merit. One or more of the following most commonly occur, the first nearly always.

*Svadattūm paradattūm vā yo hareta vasunḡharām*

*S'ashṡhīr-varsha-sahasrāni viṣṡṡāyām jāyate kṛimih.*

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years

*Dāna-pālanayor madhye dānāchchhreyonupālanam*

*Dānāt svargam avāpnoti pālanād achyutam padam.*

Of making a gift oneself or maintaining another's, the maintaining is the best: for he who makes a gift obtains svarga, but he who maintains one obtains final beatitude.

*Na viṣham viṣham ity āhur devasvam viṣham uchyate*

*Viṣham ekākinam hanti devasvam putra putrakam.*

Poison is no poison, a gift to the gods that is the real poison: for poison kills one man, but a gift to the gods (if usurped) destroys sons and descendants.

*Sāmānyoyam dharmā-setur nrīpānām kāle kāle pālīniyo bhavadbhīh*

*Sarvān elān bhāvinah pārtīwendrān bhūyo bhūyo yāchate Rāmachandraḡh.*

Merit is a common bridge for kings, this should you support from time to time, thus continually cries Rāmachandra to the kings, who should come after him.



These monuments introduce us to scenes very different from the listening in security to a recital of good stories which we are required in the *sāsanas* to imagine was the pleasing pastime of the sovereigns of the day. Cattle-raids, marauding expeditions, the treacherous ambuscade reveal the violent and disorderly character of the times.

The *Mástikal* also consist of a stone slab, on which is represented in relief the figure of a post or pillar, with a human arm of the natural size, or larger, projecting from the middle of it the hand is held up straight, with the fingers distended, and in the hollow between the thumb and forefinger is often placed a lime. Below this striking symbol is in many cases a representation in miniature of a man and woman sometimes seated side by side with the *linga* above them, sometimes with the man seated and the woman dancing round him, and other arrangements. These stones never have any inscription so far as I have noticed.

What is symbolised by the pillar I regret that I am unable to explain, but the extract given below may throw some light on it. I have seen one stone in which it had the head of a woman. The human arm I have heard called *Madana kar*, the hand or arm of Mada, that is, of Cupid, love or passion. Some *mástikal* have two arms projecting from the pillar, one on each side.\* Limes are the common offering of respect on approaching a superior, and are always distributed to the guests at the conclusion of a *darbar* or any native assembly. What they signify, or what determines the number presented, I am not informed, but they appear to be considered in some way efficacious in averting anger or the evil eye.

The following extract about *sati* as performed in Mysore was copied from *Household Words*, four or five years ago, but I cannot trace the title and date of the article† “The Canarese, in the early part of the last century, used to dig a shallow pit, ten feet by six feet, which they filled up with logs of wood, placing erect at one end a ponderous piece of timber, weighing five hundred pounds or thereabout, to which a cord was attached. When all was ready, oil and clarified butter were poured upon the wood, and the corpse, decently shrouded, laid in the middle of the pile. A torch was then applied by the nearest male relative of the deceased, and, as the flames leaped up, the devoted widow took

\* Those with one arm are called *won't kar másti*, those with two, *yeradu kar másti*.

† *Siva*

† *Vyāsana-tīlu* (Ind. Ant. II, 49, 133) is the same

leave of her friends and acquaintances, and with cheerful countenance walked once or twice round the blazing heap, scattering flowers and repeating a form of prayer or invocation. Suddenly she would spring on to the burning logs, amidst a tremendous din of discordant music, and the frantic shouts of the bystanders. At the same instant a Brahman pulled the cord, and the erect beam fell heavily upon the living and the dead, cutting off all means and hope of escape."

"At times, of course, the hapless victim would shrink back at the last moment, appalled by the fierceness of the flames, but it was then all too late for second thoughts. The surrounding Brahmans would thrust her back with long poles, while her agonising shrieks were drowned in the uproar of drums, trumpets, and cymbals, heightened by the multitudinous yells of the spectators. Such instances of natural timidity were, however, of comparatively rare occurrence, for when there was reason to suspect a premature collapse of resolution, narcotics were previously administered, and the stupefied victim fell upon the pile."

The *másti kal* sometimes takes the form of a statue of the woman. This was especially the case with the *Náyak* race or *Bedar* chiefs. The woman is partly in wedding attire. Her cloth, from the waist downwards, is tied in the mode called *ganda kás'i*, resembling the tight-fitting ladies' dresses of the present period of European fashion. The upper part of the figure is bare, but decked with garlands. On her head she wears the *bhášmga* or bridal coronet. The left hand holds a small shield, or a spouted vessel like a tea pot (*gindí*). The right arm is raised, with the fingers extended as in the *Madana kai*, and a lime is placed in the hollow between the thumb and the forefinger, or the forefinger is folded down, which appears to be a sign known as *abhaya hasta*, the fearless hand.

The only *másti kal* in the present collection is No. 50, which introduces the husband also, and contrary to the usual custom bears an inscription giving the date.

## History.

But, as before stated, it is the historical information to be derived from these ancient inscriptions which gives them their main value, and the present collection, it will be found, presents us with a pretty complete outline of the history of Mysore during nearly the whole of the Christian era.

There is at least one Jain inscription (161) which, of whatever date in itself, refers to an earlier period even than that, namely to the 3rd century B. C., a time that may be described as the very dawn of authentic history in India. It does not, however, supply any political information, and will be considered in connection with religious sects.

Of the legends and traditions relating to the pre-historic period still farther back, a summary has been presented by me elsewhere.\* They chiefly refer to Paras'u Rāma, Rāma distinguished as Rāmachandra, and the Pāndavas. The present collection includes three grants (Nos. 130, 133, 139) professing to be made 3000 years B. C. by the emperor Janamejaya of the Pāndava family, one of them being dated according to the era of Yudhishtira his grandfather. These will be shewn further on to belong to a much more modern period.

But it is desirable, before dealing with the historical facts presented to us in the inscriptions now translated, to indicate certain coincidences and points of contact between the legendary stories and what may be considered accounts of a more authentic character in connection with the pre-historic times.

At some remote period the regions south of the Vindhya mountains were invaded by the Haihayas, who put to flight Bāhu, the king of Mahishmati (now Mandla) on the upper Narmadā, and established themselves in his capital. Subsequently his son Sagara recovered the sovereignty and became the paramount ruler in India. We however find the Haihayas again powerful at Mahishmati in the person of their king Kārtavīryārjuna. He, attempting to wrest from Jamadagni the possession of Surabhi (Sorab, in the north-west of the Mysore), was slain at, it is said, Kolāhalapura or Kolālapura (Kolar, in the east of the Mysore), by Paras'u Rāma, the valiant son of the latter. But Jamadagni was in his turn cut off by the sons of Kārtavīryārjuna, in revenge for which, a general slaughter of the Kshatriyās by Paras'u Rāma ensued, and twenty one times he swept them off the face of the earth.

Eventually the Haihayas established their capital at Ratanpur (in the Central Provinces), and continued in power until deposed by the Mahrattas in 1741 A. D. Inscriptions have been found proving the dominion of the Haihayas over the upper Narmadā valley up to the 2nd century A. D., and there are grounds for inferring that they were at that time Buddhists.†

" Tradition asserts that at the end of the Satya yuga a monarch named Sudhymna presided over the destinies of the East. Of his descendants, one son,

\* *Gazetteer of Mysore and Coorg*, Vol. I, II, III, *passim*.

† *C. P. Gaz*, Int. I.

Nila Dhvaja, got the throne of Mahishmati (Mandla or Maheswar); a second, Hamsa Dhvaja,\* became monarch of Chandrápur, supposed to be Chándá; and the third received the kingdom of Ratanpur, then called Manipur, by which name it is known in some of the Puránas. The two former kingdoms of Mandla and Chandrapur, after the lapse of some generations, were overthrown by the Gonds, and the Manipur or Ratanpur kingdom alone survived till the advent of the Mahrattas."†

The ancient Jain Rámáyana, composed in the Hale Kannada language in about the 12th century, enables us to carry on the history from the time of Sagara with a considerable show of probability. According to the work there existed in the south three great empires or kingdoms. These were the Rákshasa kingdom, with its capital at Lanka; the Vánara dhvaja kingdom, or kingdom of the monkey flag, with its capital at Kishkindha; and the Vidyádhara kingdom, with its capital at Ratha-núpura-chakravála-pura. The first embraced Ceylon, in which Lanka was situated, and the maritime districts of the south; the second, whose capital was on the Tungabhadra at the site of the modern Vijayanagara and Anegundi, occupied the country above the Ghats watered by that river, corresponding with the greater part of the present

\* Sudhanva, a son of Hamsa Dhvaja, is stated in the traditions of the Mysore to have been the founder of Champaka-nagara, a city represented by the present village of Sampige in the Kadaba taluk.

† The following is the list of Haihaya rajas supposed to have ruled at Ratanpur:—

Múrta Dhvaja	A. D.	Moha Deva		Kaval Sinha	1407—1426
Támra Dhvaja		Sur Deva	749	Sankar Sahi Deva	1426—1451
Chitra Dhvaja		Prithvi Deva	860	Mohan Sahi Deva	1451—1482
Vis'va Dhvaja		Brahma Deva	} 950 to 990	Dádu Sahi Deva	1482—1487
Chandra Dhvaja		Rudra Deva		Purushottam Sahi Deva	1487—1509
Mahipál Dhvaj a		Jájal Deva		Báhu Sahi Deva	1509—1536
Bikram Sen		Ratna Deva		Kalyan Sahi Deva	1536—1573
Bhim Sen		Bir Sinha Deva		Lachhman Sahi Deva	1573—1581
Kumár Sen		Ratna Sinha Deva		Sankar Sahi Deva	1581—1596
Karna Pál	115—194	Bhúpál Sinha Deva	1088—1128	Mukund Sahi Deva	1596—1607
Kuar Pál		Karna Sen Deva	1128—1158	Tribuvan Sahi Deva	1607—1622
Mar Pál		Bhan Sen Deva	1156—1195	Jagmohan Sahi Deva	1622—1635
Mohan Pál	310—370	Narsinha Deva	1195—1225	Adil Sahi Deva	1635—1649
Jájal Deva		Bhú Sinha Deva	1225—1250	Ranjit Sahi Deva	1649—1675
Deva Pál		Pratáp Sinha Deva	1250—1293	Takht Sinha Deva	1675—1689
Bhú Pál		Jay Sinha Deva	1293—1311	Rája Sinha	1689—1712
Bhúm Deva		Dharma Sinha Deva	1311—1333	Sardár Sinha Deva	1712—1732
Kám Deva		Jagannáth Sinha Deva	1333—1371	Raghumath Sinha	1732—1745
		Bir Sinha Deva	1371—1407		

Mysore, Ceded Districts and<sup>3</sup> Dharwar, the third kingdom was north from these, and its capital may possibly be the Ratanpur in the Central Provinces.\*

The victories of Sagara, before mentioned, drove a prince named Toyada Váhana (=Megha Váhana or Jimúta Váhana) to take refuge in Lanka, where he was adopted by the Rákshasa king, who was childless, and succeeded to the government. A connection of this family at a later period founded Kishkindha. The Lanka and Kishkindha sovereigns, down to the time of Rávana the Rákshasa emperor, were in constant alliance. On one occasion, Kishkindha being attacked by the Vidyádhara owing to the quarrel which arose out of the success of the Kishkindha prince at a svayamvara, the Rákshasas supported the latter. But the allies were defeated, and the Vidyádhara emperor, overrunning both their kingdoms, placed a creature of his own on the throne of each. The Lanka princes after a time recovered their capital, but marching to aid in the reconquest of Kishkindha, were again defeated and deprived of their kingdom. Eventually Rávana drove out the Vidyádhara† and both kingdoms were once more ruled by their own princes.

An estrangement now sprang up between Rávana the king of Lanka and Váli the king of Kishkindha, because the latter was unwilling to give his sister in marriage to the former on account of his notorious character. Being, however, powerless to refuse, Váli abdicated in favour of his brother Sugriva. The latter by some stratagem was ousted from his throne just about the time that Rávana accomplished the abduction of Sita, the beautiful wife of Ráma. These royal exiles from the court of Ayodhya or Oudh had arrived near the Pampa or Tungabhadra when this calamity occurred. Sugriva obtained the aid of Ráma in regaining his throne, and forthwith placed all the resources of the kingdom at the disposal of his benefactor for the recovery of Sita.‡ Reports having been received that the ravisher was Rávana, and that he had carried off his victim to Lanka, Sugriva sent for Hanuman, the chief of Hanuvara dvípa (Honávar or Honore on the Canara coast) and despatched him, as being of Rák-

\* The Silaháras of Karaháta (Karahad) near Kolapur claim to be Vidyádhara and connected with the royal race of Ceylon. A Chalukya inscription of A. D. 1008 says, "the Siláta family of the Simhala kings are descended from Jimúta-váhana, son of Jimúta-keśu, the lord of the Vidyádhara, who was preserved by the celestial Garuda" (See *J. Bo. Br. R. A. S.*, No. V, p. 221.)

† In one purána Rávana is said to have been seized and tied up by Kártavíryárjuna, thus making them contemporary.

‡ The so-called monkey army which assisted Ráma is thus evidently a poetical travesty for the army bearing the monkey flag. But it may be noticed that the names of certain tribes, as the *Kóts* of the Nilgiri, the Kodagas of Coorg, &c, easily suggest monkeys (*Kóti*, *Kódaga*). Compare the story a p. 96 of the *Gazetteer of Coorg*.

phase descent, to Lanka to ascertain the truth of the tidings. He brought back tokens from Sita, and the forces meanwhile assembled for her deliverance immediately set out. The story of the triumph of Rāma, the fall of Rāvana, and the recovery of Sita are familiar to all.\*

To pass to the accounts of the Pāndavas. The Mahā Bhārata, in describing the expeditions sent out by Yudhishthira to the four quarters to enforce the acknowledgment of his supremacy preparatory to the performance of the Rājāsuya sacrifice, represents Sahadeva as commanding the one to the south.† In the course of his march he comes to a region called Guha which he subdues. This is by tradition the name of the country round Harihara on the Tungabhadra. He then goes to Kushkindha and reduces to submission the Vanararajas, of whom there appear to have been two. Thence he crosses the Kāverī to the city of Mahishmati (Mahishūr, Mysore) and attacks Nila Rāja its king. A series of terrible battles ensues. Agni comes to the help of Nila Rāja, and Sahadeva's army is in the point of destruction, when he propitiates Agni and peace is made. The reason of Agni's interference is explained at some length. The king Nila Rāja, it is said, had a most lovely daughter, of whom the god Agni (Fire) became enamoured. He contrived to pay her many secret visits in the disguise of a Brahman, until one day he was discovered and brought up before the king. When about to be condemned to punishment, he blazed forth and revealed himself as the god Agni. The council hastened to appease him, and he granted the boon that the women of Mahishmati should thenceforth be free from the bonds of marriage, in order that no adultery might exist in the land; and that he would befriend the king in time of danger.

Now, in the celebrated Samudra Gupta inscription on the Allahabad pillar following upon one of Asoka's edicts, Nila Rāja is mentioned among the southern kings. The passage was read by Prinsep § as follows:—*Kāncīyaka Viśṇu, śāpāvamuktaka Nila Rāja, Vanageyaka Hasti Varma, Pālakka Ugrasena, &c.*

\* As alleged tokens of the time of Rāma, the so-called coins known as *Rāmatenks* are interesting. They are of gold, about the size of a crown piece and concave. Within the concavity are delicately executed figures of Rāma, Sita and Lakshmana, seated on thrones. On the convex reverse is a figure of Hanumān, and arranged in a square around him, an inscription in what look like Pali or debased Greek characters. It is pretended that these are coins struck under the government of Rāma. They are rare, and found only among the Komatis, the highest banking and trading class, who profess to be the sole Vais'yas. By these they are preserved with the utmost care as priceless heirlooms, and periodically worshipped as household gods. It is very difficult to get even a sight of one, and they are only sold under the direst necessity, as during the late terrible famine, which brought out a few.

† Sūbhā Parva. 31st adhyāya.

‡ See note below, p. xxvii. § J. A. S. Beng. VI, 972.

But, as revised by Bhau Dáji,\* it appears it should be—*Kānchīyaka Vishnu Bhūpa, Avamuktaka Nīla Rāja, &c* We have thus, according to him, Vishnu Bhūpa of Kānchi, Nīla Rāja of Avamukta, Hasti Varma of Vinga (? Vengi), Ugrasena of Pālaka, &c. But it seems doubtful if Avamukta is the name of a country † On the other hand, whether the original be the one or the other of the above versions, the “freed from a curse” of the former or the “liberated” of the latter might be taken as an epithet of Nīla Rāja, and it is conceivable that it might have reference to the circumstances related in the Mahā Bhārata as above. But however this may be, the evidence for the existence of a Nīla Rāja is explicit, and taking into account the other localities mentioned, where can he be assigned to with greater probability than to Mysore? The period of Samudra Gupta, according to the latest authorities, would appear to be about the 1st century A. D. ‡

In No. 71 the Pāndavas are expressly stated to have visited Balligrāme after the performance of the Rājasūya. Other points of connection with the Pāndavas may perhaps be found in the following circumstances, The *vānara-dhvaja* or *kapi-dhvaja*, the monkey flag, gave its name to the rulers of Kishkindha, and Kapi-dhvaja is a name of Arjuna, the most popular of the Pāndavas. Again, there is reason to believe that Hānagal, just over the north west frontier of Mysore, was the Virāta nagara in which the Pāndavas passed their last year of exile *incognito*.§ Now, the Kadambas, the earliest historical line of rulers in that region, had the *kapi-dhvaja* or monkey flag as one of their insignia (see pp. 53, 320) and when they were reduced to the position of feudatories under the Chalukyas, it was to the district of Hānagal that their jurisdiction was circumscribed.

With the commencement of the Christian era we enter upon more certain and authentic history. There is evidence that by the 2nd century the Kadam-

\* *J Bo Br R A. S.* IX, cxviii.

† Seeing that *śūpāvamuktaka* on closer examination resolved itself into *bhūpāvamuktaka*, possibly still further investigation might result in the discovery that it should be read *bhūpāla Mahasha* (or Mahishaka)

‡ See the learned investigations of Mr. E. Thomas in *Report on Archaeological Survey of Western India* for 1876, Chap. III. Also article by Sir E. C. Bayley, in *Ind. Ant.* VI, 57.

The Guptas have been supposed to be the same as the Nāgas. The *Vishnu Purāna*, using the prophetic style, says, “the nine Nāgas will reign in Padmāvati, Kāntapuri and Mathurā; the Māgadhās and the Guptas will rule over Prayāga on the Ganges, . . . the Guhas will possess Kālinga, Māhishaka, and the mountains of Māhendra.” Bk. IV, Chap. xxiv.

§ *Ind. Ant.* V, 177.

last were supreme in the north west of Mysore, and the Gangas in the south and centre while the east was ruled by the Mahávali line, and the north east by the Pallavas. To take these up in the order mentioned.

*Kadambas*.—The dominions of the Kadambas embraced all the west of Mysore, together with Haiga (N. Canara) and Tulava (S. Canara). The founder of the line is variously styled Jayanta, Trilochana Kadamba and Trinetra Kadamba; and their original capital was Banawasi (Jayantipura or Vajjayantipura) situated on the river Varada on the western frontier of the Sorab taluk. It is mentioned by Ptolemy. It is also mentioned (in the Maháwanso) together with Mahisha-mandala (Mysore) as a place to which a Buddhist missionary was sent after the third convocation, held in the 18th year of Asoka or B. C. 245. The thero Mahadeva was sent to Mahisha, and the thero Rakshita to Wanawasi.

As for the origin of the family,—it is said that after his conquest of the Asura Tripura, some drops of sweat fell from Siva's forehead at the root of a *kadamba* tree and thence was born the progenitor of the line, called in consequence the Kadambas (see p. 59). The tree itself is said to have been produced by a drop of nectar which fell upon the earth from the churning stick, namely the Mandara mountain, at the churning of the ocean.

The kadamba tree appears to be one of the palms from which toddy is extracted.\* Toddy drawing is the special occupation of several primitive tribes spread over the south west of India, and bearing different names in various parts.—The Hale-paiki or Hale-paika of Naga, the Idiga of other districts in the west of Mysore, the Kumára-paika of N. Canara, the Bilvar of S. Canara, Vastara and Coorg, the Tiyar of Malabar and Coorg, &c. In Manjarabad the Hale-paiki hold a higher social position, and are called *Dévara makkalu*, sons of God. The Todas of the Nilagiri clearly betray a common origin, for among them the Paiki form the highest clan, from which alone the *páláls* or priests are chosen, and these also style themselves *Der molh* (that is *Dévara makkalu*)-sons of God.† The Hale-paiki are said to be brave, and good sports-

\* Toddy from the *ichalu* (*clate sylvestris*) resembles milk in appearance. It is obtained by making a triangular incision in the stem of the tree, just below the head, and tying an earthen pot under the incision so as to catch the juice as it exudes. Trees are successively tapped in this manner at about a foot apart as long as they continue to grow. When the toddy ferments, it has a strong and unpleasant odour. From it is distilled arrack. Toddy is also extracted from the *tálé* or palmyra palm (*borassus flabelliformis*). The juice of the bagna or banni palm (*caryota urens*), when fresh drawn, resembles lemonade. The general name for toddy in Kannada is *kenda*, *sénda*.

† Col Marshall, *A Phrenologist among the Todas*.



men They were employed by former rulers as foot soldiers and body guards, being noted for their fidelity Besides extracting toddy from the baguni palm, they now engage in the cultivation of rice, and of woods containing pepper vines. The Bilvar are bowmen, as their name indicates. The Todas are acknowledged as the lords of the soil by the remaining tribes on the Nilagiri, and do no manner of work They hold sacred the buffalo, (*mahisha*) from which animal Mysore, properly Mahish-ûru, derives its name, and maintain large herds of it for the sake of the milk.

A strong belief has been expressed that the Todas are connected with the Æthiopians,\* a term applied by the ancient Greeks to certain dark races occupying the modern countries of Beluchistan in Asia and Nubia and Abyssinia in Africa. Now in the account which Herodotus gives† of a mission sent by the Persian monarch Cambyses, when he was in Egypt, to the Ethiopians, some curious coincidences present themselves, which may be thought to lend support to the theory, and it is well known that in the language of Beluchistan traces are found of a connection with the south Indian languages.‡ To quote the passage from Herodotus referred to. "When the Ichthyophagi had arrived from Elephantine, Cambyses despatched them to the Ethiopians, prescribing what they were to say, and carrying gifts, consisting of a purple cloak, a golden neck-chain armlets, a stone jar filled with myrrh, and a flask of date wine. These Ethiopians, to whom Cambyses was sending, are described as the most gigantic and the handsomest of men their customs, it is added, are totally different from those of other nations, and especially so far as regards the royal power; these people investing with the sovereignty that citizen whom they regard as of most gigantic stature, and of strength commensurate to his size.

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\* Id. p. 4.

† Thales, 20 ff.

‡ Brâhûi, the language of the mountaineers in the khanship of Kelat in Beluchistan, contains not only some Dravidian words, but a considerable infusion of distinctively Dravidian forms and idioms. . . . . The Brâhûis state that their forefathers came from Haleb (Aleppo). Dr. Caldwell, *Gram. Drav Lang.* intro 43.

The Ethiopians from the East (for there were two kinds of Ethiopians in the army) were drawn up with the Indians, they resembled the other Ethiopians in appearance, but differed in their language and their hair, for the Ethiopians of the East are straight-haired, whereas those of Libya have hair the most curly of all men for the most part, these people were accoutred after the fashion of the Indians, but they wore on their heads the skins of horse's foreheads stripped off together with the ears and mane; the mane answered the purpose of a crest, while the ears of the horses were fastened in an erect position, in lieu of bucklers they made themselves a sort of armour from the skins of cranes. *Laurent's Herodotus*, vii, 70. The following is the translator's note—It is probable they occupied, E of Persia, a part of Gedrosia, and even the country of the Orontæ conquered by Alexander. *Mecran*, a province of Persia, on the bounds of Hindustan, appears to me to answer to the country of these Eastern Ethiopians.

"The Ichthyophagi having reached to this nation, presented the gifts to the king, saying as follows 'Cambyzes, king of the Persians, desirous to become your friend, has sent us with his behests to us to have an interview with you and present you with these gifts, in the enjoyment of which he himself delights.' The Ethiopian, already informed that spies were coming to him, made this reply to them 'It is false that the king of the Persians' said the prince to them 'sent you with gifts, esteeming it such an honour to have me for his friend neither do you speak the truth, for you have come hither as spies upon my kingdom If your king were an honest man, he would neither covet another's territory besides his own, nor would he reduce to thralldom men from whom he has never received any offence. Now, therefore, do you give to him *this bow*, and say to him these words —The Ethiopian king advises the Persian king, when the Persians can thus easily string a bow of this size, then to head his overwhelming multitudes against the Macrobian Ethiopians until that time, let him thank the gods they have never turned the minds of the sons of the Ethiopians to possess themselves of any country than their own" He spoke thus, *unstrung the bow and gave it to the new comers* then he took up the purple cloak, asked what it was, and how it was made. The Ichthyophagi describing to him all the exact particulars respecting purple and the mode of dyeing, the king said, 'The men are full of deceit, and full of deceits also are their garments' Then he asked about the neck-chain and the armlets the Ichthyophagi representing the beauty of such ornaments, the king burst into laughter; he knew, he said, they were chains, and observed that the Ethiopians had stronger ones than those. Next he inquired about the myrrh, and when informed how that ointment was manufactured he made the same remarks as he had done respecting the cloak. *But when he came to the urne, and was informed how it was obtained, he was beyond measure delighted with the beverage*; and then asked, what was the chief food of the king, and what was the greatest extension of life among the Persians The spies replied, that the king ate bread, and described the nature of wheat: and stated that the longest duration of life prescribed to man is eighty years Whereupon the Ethiopian prince observed, he was not at all surprised that living upon dung and muck, they should be so short lived, nor indeed would they even be able to attain to that age if they did not refresh their vigour by the use of the beverage, *pointing to the wine, and confessing that in that particular, the Ethiopians were inferior to the Persians*. The Ichthyophagi, in their turn, questioned the king on the length of life, and the diet of his people he told them, that most of his subjects

reached their hundredth year, and some even exceeded that ; their food was boiled meat *and their drink milk.*"

This digression will be pardoned if it may be supposed to throw any light on the remote origin of the interesting races engaged in toddy drawing, from one of which, the Halepaika\* for instance, we are probably to understand that the Kadamba family in reality sprang. These races, though now free, formed for ages, until quite recent times, the servile class ; and should there be any reason, as is alleged, to connect them with the Chaldæans, the Turanian inhabitants of ancient Babylonia†, the vista is carried back to the very cradle of the human race and the sources of the Mosaic history of the creation.‡

To return to the founder of the Kadamba line of kings. Perhaps he was selected for the crown as the fittest of his race, after the custom of the Ethiopians as related above, but according to tradition, the people of the country being at the time without a ruler, had recourse to the state elephant, which being turned loose carrying a wreath, presented it to the youth whose birth was so miraculous, and he was consequently proclaimed king. The royal line thus founded continued independent till the 6th century, and during this period they claim to have performed many asvamedhas or horse sacrifices, indications of supreme authority. They were then subdued by the Chalukyas and reduced to the condition of feudatories, their jurisdiction being confined to the province of Pánungal or Hánagal in Dharwar. From the 10th century they appear to have been entrusted with the government of a larger portion of their ancestral dominions, and in the 12th century their capital was at Goa (Gopaka-patna). The founders of the Vijayanagar empire in 1336 seem to have been connected with the Kadamba family, and from that time no trace is met with of the latter.

The following are lists of the Kadamba kings as derived from various inscriptions. There is not sufficient information to admit of their being exactly synchronized, and there may have been branches of the family, but some of the names in each of the lists evidently correspond.

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\* The name Halepaika is said to be derived from *hale* and *páyika*, meaning the Old Foot ; others say from *hale* and *páyaka*, the old drinkers. Their occupation may have suggested the latter ; and if the peculiarity which Colonel Marshall has remarked in the Todas, that they always keep step in walking—said to be very unusual even among trained sepoys when off duty—be common to the Hale paiki, it may have suggested the other. And with regard to this latter peculiarity, may it not account for the Ekapáda or Ekapádaka, the one-footed men of the Sanskrit writers ? (pp. 123, 222).

† *Phren. am. Todas*, p. 4.

‡ *Hist. of Babylonia from the Ancient Monuments*, by the late George Smith, edited by Rev. A. H. Sayce.

<sup>a</sup>	<sup>b</sup>	<sup>c</sup>
A. D.	A. D.	A. D.
Jayanta, Trilochana, Trinetra ... 109		
Madhukes'vara.		
Mallinātha.		
Chandra Varmma.		
Chanda Varmma.		
Chandra Varmma.		Mayūra Varmma.
Purandara.		
Mayūra Varmma.		Mukanna.
Kshetra Varmma, Chandra- gada, Trinetra.	Krishna Varmma ... 438	Krishna Varmma 420
Krishna Varmma.	Deva Varmma.	
Nāga Varmma.	Kikustha Varmma . 538	
Vishnu Varmma.	S'ānti or S'āntivara Varmma	
Mrga Varmma.	Mrges'a Varmma, Mrges'a- vara Varmma ... 570	
Satya Varmma.	Ravi Varmma ..	
Vijaya Varmma.	bhānu Varmma .. 600	
Jaya Varmma.	Hari Varmma ...	
Nāga Varmma.		
S'ānta Varmma.		
Kirtti Varmma.		
A'ditya Varmma.		
Bhattaya Varmma.		
Jaya Varmma.		
Mayūra Varmma 1034—1044		
Tailapa ... 1054		
S'ānti Varmma.	Guhalla Deva ..	Kirtti Varmma .. 1063
Tailapa ... 1077—1108	Shashta Deva . ...	Barmmarasa . 1108
Namra Bhūpa Permadi.	Jayakes'i .	Boppa Deva.
S'ānti Varmma.	Vijayāditya .	Purandara .. 1121
Taila ... 1157	Jayakes'i, Jayas'iva c 1125	Taila .. 1129
Karna	Permadi, S'iva Chitta .	Soma, Soyī ... 1157
Sovi, Somes'vara.	Vijayāditya, Vikramārka	Keterasa, Nagati arasa 1171
Vira Malla . 1241—1251	Vishnu Chitta	Toppa Devarasa, Nigalanaka
S'ankara Deva ... 1336	Jayakes'i . 1187	Malla .. 1179
		.. 1277

Of the early kings, Mayūra Varmma was the most celebrated: but the Chandra Varmmas who preceded him are of high interest, if, as seems probable, they respectively represent, one, Chandrahāsa, the hero of the popular and romantic story of that name†, and the other, the progenitor of the Kodaga or Coorg race ‡

Chandrahāsa's capital is said to have been at Kubattur in the Shimoga District. He was the son of a king of Kerala (Malabar), but on the death of his father and mother, was carried to Kuntala (N. Shimoga, Dharwar and neighbouring districts) by his nurse, where she also died, and he was reduced to

\* a From Sir Walter Elliot, (*Mad J. L. and S.* XVIII, 227): b from Mr. Fleet, (*Ind. Ant.* V, VI and VII, *J. Bo. Br. R. A. S.* IX). c from inscriptions in the present volume, except Purandara, who is mentioned by Buchanan.

† See *Gazetteer of Mysore and Coorg*, Vol. I, 187—8.

‡ *id.* Vol. III, 91—3.

subsist by begging. The minister, *Dushta-buddhi*, (a statue of whom is shewn at Kubattur), having learnt from astrologers that the boy had signs of greatness upon him indicating that he would one day become ruler of the country, took measures to have him secretly murdered. But the executioners merely conveyed him into the forest and let him go, where he was found by an officer named Kulinda, who was childless, and adopted by him. (Kulinda is said to have been the lord of Chandragutti in the Shimoga District).

The boy grew up as a valuable assistant to his protector, but the minister one day, on visiting the latter, discovered that the young man was no other than the boy he had thought was murdered long ago. Another plan was contrived to get rid of him, but, by a series of romantic circumstances, it came about that he married the king's daughter and succeeded to the throne, on which the minister destroyed himself.

As regards Chanda Varmma, there is a story that he rescued from the flames of a forest fire a serpent named Manjista, which, entering into his mouth, took up its abode in his stomach. He was forced to wander about in search of a cure, which was eventually effected by an old woman at Kalyāna-pura. The truth probably is that his kingdom was usurped by some Nāga chief. According to the *Kāvéri Purāna*, Chandra Varmma was a son of Siddhārtha, king of Matsya (Virā'a's capital, Hānagal in Dharwar). He left his country, and went on a pilgrimage to all the holy *tīthas* or bathing places, until Pārvati appeared and offered him a boon, in consequence of which he received a kingdom at the source of the Kāvéri, and a Sūdra wife, from whom he, as a Kshatriya, should beget a valiant race called Ugras. For the eleven sons he had by her, the hundred daughters of the king of Vidarbha (Berar) by Sūdra mothers were obtained as wives. Each of these bore more than a hundred sons, who, to provide accommodation for their growing numbers, levelled the hill slopes and settled over a district five yojanas in extent at the sources of the Kāvéri river in Coorg.

Mayūra Varmma seems to have restored the authority of the Kadambas, and is sometimes represented as the founder of the line. He became king of Banavasi, and there obtained 'the sword of sharpness, the shoes of swiftness, and the garment of invisibility.' He is said to have rescued Sasiprabhé, the wife of Rāja Vallabha, prince of Kalyānapura, from a *yaksha* named Kandarpa Bhūshana, living in Hemanta-guhe, who had carried her off. He received in consequence a large accession of territory, together with the Kalyāna princess Sas'anka-mudre in marriage. He is also stated to have introduced Brahman colonists from Ahichchatra (in Rohilkand), and distributed the country below

the Ghats into 64 portions, which he bestowed upon them.\* In the reign of his son Kshetra Varmma, Chandragada or Trinetra, these Brahmins attempted to leave the province, but they were brought back, and in order to prevent a repetition of the attempt were compelled to leave unshorn a lock of hair on the forehead as a distinguishing mark. From these are descended the Haiga or Havika Brahmins of the north-west of Mysore. They would appear (p 196) on this occasion to have been settled by Mukanna, that is Trinetra, above the Ghats, at Sthánagundúru (Tálagundi). During his reign, a kinsman named Chandrasena ruled the south of Tulava, and the Brahmins were spread into those parts. Lokáditya or Lokádípya, the son of Chandrasena, married Kanakávati, the sister of Trinetra, and had by her a daughter, whom Hubásiga, the king of the mountain Chandálas, sought as a wife for his son. In pretended compliance, he was invited to Tripura and there treacherously murdered. The authority of the Kadambas was extended in consequence above those Ghats, and the Brahmins followed this accession of territory. Lokádípya is said to have reigned 50 years

Of Krishna Varmma we have several notices, to the effect that his sister was given in marriage to the Ganga king Mádhava II, whose reign ended in 425. Krishna Varmma's son was Deva Varmma, who makes a grant, but without date, from Tripurvata. He claims to be in the enjoyment of a heritage not to be attained by the Nágas\*. From the grants of the others who follow him in column b, it appears that Kákustha Varmma was ruling at Palásika (Halasige in Dharwar), Mriges'a Varmma at Vaijayanti (Banavasi). The latter king is described as a fire of destruction to the Pallavas, and the uprooter of the lofty (*tunga*) Gangas. Ravi Varmma is stated to have uprooted Chanda Danda the lord of Kánci†, who should therefore be a Pallava. Bhánu Varmma was his brother, and in his reign may have occurred the Chalukya invasion which terminated the independence of the Kadambas, for Jaya Simha, who effected the conquest, reigned at the end of the 6th century. Accordingly, we find Hari Varmma's grant issued from Uchchás'ringi (Uchchangi-durga near Harihara, the seat of government for the Nolambavádi Thirty-two Thousand province); but the family are not prominent again till the 11th century, when their alliance seems to have been sought by the Chálukya Vikrama in his plans against his brother, and on his success they were advanced in honour.

The group among whom Jayakes'i occurs had their capital at Gopakapattana (Goa). It will be seen (p. 98) that the first Vijayáditya married the

\* *Ind. Ant.* VII, 34.

† *id.* VI, 30.

sister of the king of Hombucha. His son Jayakes'i married Mailala Mahádevi, 'the ruby of the Chálukyas.' The daughter of the last Jayakes'i married Karna, Rája of Chedi or Bandalkhand.\*

Of the names in column c, Kirtti Varmma was governor of the Banavase Twelve Thousand province under the Chalukya king Trailokya Malla (p. 320). Barmmarasa was an official of Nolambavádi under Tribhuvana Malla (p. 18). Taila appears as the head of the family in the time of Somes'vara (p. 89). Soma, grandson of Barmmarasa before mentioned, was an official of the Nágara-khanda Seventy in the time of the Kalachurya king Bijjala (p. 59). Ketarasa's son Nágati-arasa is described (p. 53) as lord of a Thousand náḍ and in authority at Uchchangi durga. Many particulars of the family are given in this place. Toppa Devarasa appears as the chief of the family in 1179 at Balligámve (p. 161). Finally, a Kadamba king, whose name is not mentioned, is said (p. 47) to have been established in his authority by Tikkama, the general of the Yádava king Rámachandra Deva in 1277.

It seems probable from a consideration of the above particulars, that the branch of the Kadambas at Uchchangi-durga, &c., was different from that at Goa. The former seem to have had the management, and perhaps an hereditary claim to some portion, of the public taxes, referred to as the *manneya*, *pan-náya*, &c. Though holding a subordinate position, they are always mentioned with great respect, as became the representatives of an ancient royal family of so high distinction.

Their grants of the 5th and 6th centuries, when they were independent, describe them in certain terms which it is singular are those a little later adopted by the Chálukyas, namely—their connection with the group of mothers (the seven mothers), and their being of the Mánavya gotra, and sons of Háríti.

*Gangas.*—The true history of this important line of kings—apparently purely Mysorean in their origin—may be said to have been entirely brought to light and authenticated by the inscriptions No. 151—157 included in this volume. They were previously supposed to be identical with the Chera kings mentioned in the earliest traditions of the south, but not one of their various grants so far known contains any reference to the Cheras.† An old Tamil chron-

\* See the romantic story about this from the *Dvyás'raya*, *Ind. Ant.* IV, 233.

† It will be noticed (p. 263) that the Hoysala king Vishnu Varddhana after he had acquired the whole of the Ganga kingdom gives Chera as one of the southern limits of his dominions, that (p. 70) Ganga is distinguished from Chera, also that (p. 143) a Ganga professes to subdue a Chera king.

Chera probably corresponded with Travancore, Cochin, &c.

isles—which was, until the present grants were discovered, the principal, if not only, source of information regarding them—simply styles them kings of the Kongu country without any dynastic name.

That document further states that they were preceded in the government of Kongu by seven kings of the Ratta line. Of these no memorial has hitherto been found, but the following are their names, &c.—

A. D.	A. D.
Vīra Rāya Chakravarti.	Govinda Rāya
Govinda Rāya.	Chaturbhūja Kanaua Deva Chakravarti.
Krishna Rāya.	S'ri Vikrama Deva Chakravarti
Kali Vallabha Rāya.	178—183

In the section on the Ratta kings, it will be seen that some of these names correspond with those of later rulers of that line. Little is known of the first six kings, save that a learned Jain named Nāga Nandi was *guru* to the last three. S'ri Vikrama or Tiru Vikrama abandoned the Jain faith for that of S'iva, and after his conversion is said to have made many conquests in the Chola, Pāndya, Kerala and Malayāla countries. He is mentioned as if the first who ruled over Karnaṭaka or Mysore.

No reason is stated for the change of dynasty which followed, but it seems highly probable that the Gangas of Mysore threw off his yoke and superseded him in the government, which thenceforward remained in their family ~~or any~~ centuries. The Ganga kingdom may be described, generally, as having extended over all the region drained by the river Kāvéri and its tributaries, with the exception of the delta of Tanjore that is to say, over the south of Mysore and Coorg, with Salem, Coimbatore, the Nilagiri and parts of Malabar. Their territory in Mysore was called the Gangavādi Ninety-six Thousand, as containing perhaps 96 nāds, while their territory in Coimbatore and Salem was called the Kongu country.† Down to the middle of the 3rd century their capital was at Skandapura, which Lassen has placed at Gajalhatti, on the old ghat road from the south of Mysore to Trichinopoly the seat of government was then removed to Talavāna-pura or Talakādu on the Kāvéri

The Ganga crest was an elephant, and with the use of this animal, which abounds throughout the mountain ranges on the southern frontier of Mysore, they seem to have been very familiar. They were evidently a hardy and manly race, for one king reckons a wound received in war as his principal ornament, of another it is said his arms were grown stout and hard with athletic exercises and were adorned with hard knobs produced by the discharge of

\* *Kaṇḍasā rājakal*, Mad. J. L. and S. XIV

† The subjects of Gangavādi are represented by the present Gangadhāra 1yots (Gangadhāra, p. 286), while those of Kongu are the present Kongas, and a form of that name may also perhaps survive in Kodagu, which has been corrupted by Europeans into Coorg.



his bow as if with brilliant gems. Their skill in horsemanship is more than once mentioned. But they were distinguished alike in letters as in arms, for two of them are described as authors of books, and others as deep students of political and other science.

The following is the list of the Ganga kings from inscriptions,\* with their dates, to a great extent verified by grants.

	A. D.		A. D.
Kongani Varmma Dharmma	188 to 239	Vilanda Rāja [Kongani]	620
Mādhava	239	S'ri Vallabha [Govinda Rāja,	
Hari Varmma	247 to 288.	Nandi Varmma]	
Vishnu Gopa	350	Sivamāra, Nava Kāma, Kongani	668
† Rāja Malla		‡ Bhīma Kopa	
Madhava	to 425	§ Rāja Kesari, A'luva Ganga	690
Kongani	425 to 478	¶ Pirthuvī Kongani	727 to 777
Avinita, Duṣṣinita,		Rāja Malla Deva	
Kongani Viuddha, Kongani	478 to 513	Ganda Deva	
Mushkara		Rācha Malla, Satya Vākya Kongani	857 to 869
S'ri Vikrama	to 539	Permmānadi do do	869
Bhū Vikrama	539	Malla Deva	878 to 894

It will be seen that Kongani was a sort of family name, and held by several of the kings. It also appears in the forms Konguli, Konguni and Kongini.

The first king is invariably described as having distinguished himself by the renowned, but rather unintelligible, feat of dividing with a single stroke of his sword a great *s'ūla stambha* or stone pillar. It seems not improbable that the term should properly be *s'ūla stambha*, the name given to the pillars on which the edicts of As'oka were inscribed. None has hitherto been found in the south, but no reason appears why one should not have been erected in this part of India, which Kongani I. overthrew. The conversion by the uninitiated of so artificial a term as *s'ūla stambha* into the more common collocation *s'ūla stambha* seems a most natural error. This king is also said (p. 289) to have been a wild-fire in consuming *Bana*, to whom further reference will be made later on.

The next king, Mādhava I, seems to have been a learned man, and is stated to have written a treatise on the law of adoption. Hari Varmma it was who removed the capital to Talavana-pura or Talakādu, and there all the subsequent kings were crowned. Vishnu Gopa's claim to notice is generally a vague statement of his religious devotion; but in one inscription (p. 289) he is with more apparent truth to nature described as a skilful ruler, who retained his mental energy unimpaired to the end of life; from which it would appear he must have lived to a great age.

\* The names in brackets are from the Chronicle and not found in the inscriptions.

According to one inscription (p. 293) he seems to have had a son Rája Malla, who was governor of Talavana-pura during his father's lifetime. But his successor, according to all the fuller inscriptions, was a son called Mádhava, whether the same is not clear.\* Mádhava married the sister of the Kadamha king Krishna Varmma, and their son was Kongani II, who, from the fact of his receiving his coronation anointing while an infant in his mother's lap (pp. 292-295), seems to have been born only shortly before his father's death. An important revival of Brahman influence is implied under Madhava II from the statements (pp. 290, 291, 295) that he renewed many thousands of long ceased donations for the festivals of the gods and Brahman endowments. Kongani II. seems to have pursued the same policy.

Aviníta, the son of the last, appears to have been a remarkable character his names are singular, and he is credited with a mastery of magical incantations. He was the author of a commentary on the Kirátárjuniya. He is said (pp. 285, 292) to have waged sanguinary wars for the possession of Andari, A'lattúr, Paurulare, Pennagara and other places. Of these, Pennagara or Pelnagara is the place still so called situated near the left bank of the Kávéri in the north west of the Salem district the others have not been identified. He is also described (p. 292) as ruling the whole of (?) Pákhád (possibly Pálghát, south west of Coimbatore, near which too is an A'lattúr) and Punnád, as if he had added these provinces to the Ganga kingdom. Punnád was a Ten Thousand country (p. 283), which apparently means that it contained 10 nads, for it is identical with the Padi-nádu of more modern times (p. 334) occupying the south-east of the Mysore District. Its chief at the time was Skanda Varmma, and his daughter, we are told (pp. 222, 295), fell in love with Aviníta and became his wife, although her father had betrothed her to some one else. By his conquests Aviníta is said to have exacted tribute from the kings of Kerala, Pándya, Chola, Dravida, A'ndhra and Kalinga.

Of the succeeding kings, under Vilanda Raja (? Kongani IV), his brother. S'ri Vallabha, who was commander-in-chief, gained a great victory at a place called Bhimes'a gráma over the Pallava king Narasimha or Narasimha Pota Varmma—who was trodden to death in the fight by his elephants (p. 285) He is said to have carried his victories over the whole of the Peninsula, up even to the river Narmadá, taking tribute from Chola, Pándya, Dravida,

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\* The Chronicle previously referred to gives a different account of what occurred. According to it, Vishnu Gopa, being childless, adopted a son named Mádhava, who was installed in the government in subordination to the king. But the latter afterwards had a son born to him, Krishna Varmma, who was anointed as his successor and Mádhava provided with some territory below the ghats. Krishna Varmma dying childless, Dandikara Rája, a connection of Mádhava's, obtained the kingdom: but the ministers set him aside in favour of Kongani the son of Krishna Varmma's sister.

A'ndhra, Kalnga, Viráta, Maháráshtaka and other countries. On his return from this expedition, he strongly fortified Talakádu. Meanwhile he took up his residence at Muganda-patna or Mukunda-patna, which was situated at the present village of Mákunda, near Molur, close to Channapatna. His successor also resided here, but it is at about this time that the Kadamba king Miḡes'a Varmma speaks of uprooting the lofty (*tunga*) Gangas, and the Chálukya king Vinayáditya of being served by A'lva Ganga (p. 237). The succession is not very clear until Prithuví Kongani, who had a long and prosperous reign. His queen was named S'ríjá (p. 288). It must have been his successor Rája Malla, whom, according to Ratta inscriptions, the Ratta king Dhruva or Nirupama defeated and imprisoned, the Gangas, it is stated, having never been conquered before. This Ratta king's son Govinda, on coming to the throne about 785, released from his long and painful captivity the Ganga king whom his father had confined, but eventually was forced again to seize and imprison him.\*

It is to this period, both from its style and from some of its historical allusions, that I would assign the reign of Ereyappa of the elaborately sculptured stone brought from Begur, 10 miles south of Bangalore (p. 209). He is described as descending with the brilliance of lightning among the stars in the clear firmament (a phrase indicating a peaceful and untroubled succession, specially used with relation to this line) of the world-renowned Ganga kings,—a pretty plain statement that he was an usurper. He is represented as the independent ruler of the Gangavádi Ninety-six Thousand, 'the protector of the mighty Valala and Mekhala kings, and the chosen lord and possessor of the auspicious Taila's dominion.' The former of the above phrases may be doubtful, but the latter is clear, and I consider refers to the Chálukya king Taila or Tailapa, in whose time that powerful dynasty, as will appear in the section relating to them, met with some reverse, and did not recover the possession of their dominions until 973, when a more illustrious Tailapa won back the lost throne of his fathers.

The important Rudra Deva inscription at Anumakonda or Warangal † must also refer to this period, as it speaks of Proli Raja capturing and subse-

\* *Ind. Ant.* VI, 69, 70.

† *J. A. S. B.* vii, 901. revised and corrected by Bhanu Dáj J. *Bo Br. R. A. S.* x, 46. There must be some great mistake about the date, the former giving it as Saka 1054, the latter as 1064, and both as the year Chitrabhanu; but Chitrabhanu does not arrive with either by 20 and 30 years! The reference to the Chálukya king Tailapa and his successor Bhima, as also to the Ratta king Govinda, unmistakably fixes the period as the middle of the 9th century, moreover the Ayyapa of the Begur stone, who attacked Ereyappa and was defeated, was doubtless the Chálukya of that name, Bhima's son.

quently releasing the Chálukya king Tailapa Deva. The latter, however, afterwards, when Rudra Deva had come to the throne, died, and was succeeded by Bhíma (the next on the list of the Chálukyas) "the vilest of kings" &c., who "ventured to defy the terrible Rudra Deva." He was eventually forced to submit, together with "all the rájas like him living between Kanchi-mandala and the Vindhya mountains"—the latter is the region of the Mekhalá or Narmadá river. But to connect Ereyappa more directly with this inscription, it will be seen that Prohi is said to have given a kingdom taken from Tailapa (and Govinda Rája the Ratta, who, it will be seen in another place, had at this time acquired supreme control of the Chálukya territory,) to "king Erha" in the first version, "king Udaya" in the second, of which I take the former to be correct.

To pursue the history of the Gangas.—Ganda Deva seems to have re-established their authority and is stated to have conquered Kánci and levied a tribute upon Dravida. He also fought with the Chola king, and impressing him with fear, afterwards made friendship with Chola and Pánḍya. Of the two Satya Vákya Konganis there are inscriptions in Coorg, from which the dates are determined\*. The first, Rácha Malla, is spoken of as ruling at S'ripura, which was situated (p. 286) near Gúdalúr, the existing place of that name on the north west of the Nilagiri, on the borders of that district and Wainád. He assumes the titles "lord of Kovalálapura or Kolálapura (Kolar) and of Nandagiri (Nandidurga)"†. Malla Deva, the last on the list, is related to have defeated an attack by the Pándya king.

Soon after this (about 894) it seems that a Chola king took Talakádu, and the Gangas were driven from their kingdom, but we continue to meet with notices of members of the family in subordinate positions. The first I can adduce is in a stone inscription, without date, of the Pallava king Bira Nolamba, at Gorbidnúr. He claims to be "the protector of Ayyapa Deva's daughter"‡ and is, I take it, the Bira Mahendra of the Begur stone (p. 209), while Ayyapa, as already stated, may be identified with the Chálukya prince of that name. If this be correct, he lost his life in that battle, and his daughter, taken prisoner §, became the prize of the ruling sovereign. In this inscription, whose

\* *Ind. Ant.* vi, 99.

† He appears to have admitted the claim of a son of Ereyanga gumunda to an estate in Kal-nád on his doing homage and paying tribute. Now Kal-nád is the name of the district bestowed by the usurper Ereyappa on similar terms (p. 209). Might the son possibly be his? But if so, it is difficult to account for the grant being set up in Coorg.

‡ *S'ríman mahá Ayyapa Devana magal anaga*, the last word would also mean Thumbler? but I have adopted the more gallant interpretation.

§ Can this be the female, bound, apparently blind folded, to the king's standard in No. 113?

date would thus be about 900, we find a Ganga, lord of Kolálapura, and *nanniya Ganga*, a Ganga of truth—a title evidently derived from the *Satya Vákya* of the later kings of his line—fighting under the Pallava king and losing his life in the battle.

Then we have (p. 148) *Satya* [*Vákya*], lord of Kuvalalapura, chief of Nandagiri, having the ensign of a lusty elephant, *nanniya Ganga*, &c., making a gift at Balagami, apparently in 1058, in succession to the Chálukya king Jaya Simha. Though making no direct acknowledgement of dependence, he was probably subordinate to the Chálukyas, but the names have been deliberately mutilated. Next (p. 307) we have *Gangarasa*—retaining the titles, now shorn of their meaning, Konguli Varmma Dharmma Mahárájádhirája—and lord of Kolálapura, with the crest of a lusty elephant, and also calling himself *nanniya Ganga*, holding the position of governor of the Arabala Seventy and Melála *manneya* under the Hoysala king (? Ereyanga) in 1065.

A little later, or in 1070, we find (pp. 134, 144, 164) *Udayáditya* as minister for peace and war to the Chálukya king Bhuvanaika Malla. He seems (p. 165) to have gained some important victories, and by 1075 we find him (p. 142), after having subdued the neighbouring Chera\*, Chola, Pándya and Pallava kings, appointed as governor of the Banavase Twelve thousand, the Santalige Thousand, the Mandali Thousand and the eighteen agraháras. His titles are Ganga Permmnanádi Bhuvanaika Vira, and he is lord of Kolálapura and Nandagiri, has the crest of a lusty elephant, and is a Ganga of truth (*nanniya Ganga*). He seems (p. 173) to be still in power in 1102. We next find (p. 216) a *Ganga Rája* as a minister and general in 1136 under the Hoysala king Vishnu Varddhana, who (pp. 262, 332) had about 20 years before possessed himself by conquest of the whole of the former Ganga kingdom: the significant Ganga titles are now dropped by the representative of the family. This Ganga Rája's wife was Nágálá Devi, and they had a son *Bappa*.

Further, in 1158 there appears (p. 158) *Ekkalarasa*, 'a moon in raising the fortunes of the Ganga family', appointed to superintend an agrahára established in the reign of the Kalachurya king Bijjala by the governor of Banavase; while his son *Tailapa Devarasa* and his son-in-law Eraharasa remit the claim to certain dues in the same place (p. 160). These two appear (pp. 77, 119) in the same connection down to 1181.

The expression applied to Ekkalarasa, that he was a moon in raising the fortunes of the Ganga family, seems to imply some revival of their power, and

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\* This is worthy of note in connection with the hitherto supposed identity of the Cheras and Gangas.

accordingly we find an inscription bearing the dates 1173 and 1181 mentioned (*As. Res.* IX, 436) as having been found at Kurugódi, a few miles north of Bellary, from which it would appear that the Gangas had been established by the Chálukyas in a principality situated at about the site of the modern Vijayanagar on both sides of the Tungabhadra, as there are temples and grants by the Gangas at Lakshmesvar. Possibly the union of the Ganga princess with Vira Pándya (p. 70) had something to do with this. The first of the princes that ruled at Kurugódi is stated to be Ráksha Malla. His wife was Somala Devi, by whom he had a son Nerungala Rája. The latter married Pakshala Devi, who bore him two sons, Ráksha Malla and Soma Bhúpála, of whom the elder, Immadi (or the second) Ráksha Malla, succeeded his father and was ruling at the time of the grant. It is interesting to note that the Chálukya king under whom this grant was made must have been the last of his line, and he is stated to have made Kurugódi his capital. See also p. 155 for Ráchoche Malla's territory.

Having traced the Gangas thus far after their downfall in Mysore, and seen how on the occurrence of that catastrophe members of the family found refuge with the neighbouring powers to the north, and were admitted to positions of influence and honour under them, we have now to direct our attention to a more distant quarter, where the Ganga sovereignty was revived and Ganga kings ruled with great glory for several centuries. This was in Orissa, where the Ganga vams'a dynasty—also called Gajapatis or elephant lords, and acknowledged to have come from Karnátaka\*—was established at the end of the 11th century and continued to rule that country down to 1534, soon after which it was subdued by the Muhammadans. The first of the line was Ananta Varmma,† also called (according to Wilson) "Koláhala, sovereign of Ganga Rárhí," which is no doubt a mistake for lord of Koláhala-pura, and sovereign of Ganga-vádi.

The following is the succession of the Ganga-vams'a kings of Orissa, as given in the chronicles preserved in the temple of Jagannátha at Puri. ‡

Chor Ganga (Churanga, Saranga Deva, Rudra Deva) .	...	...	1182—1182
Gangesvara	...	...	1182—1186
Ekajátaka Deva	..	..	1186—1171
Madana Mahadeva	..	...	1171—1175
Ananga Bhíma Deva	..	..	1175—12 2
Rájarájesvara Deva ..	..	..	1202—1237
Lángulíya Narasimha Deva	...	..	1237—1282

Of these kings, Ananga Bhíma Deva was one of the greatest of the rulers

\* Lassen. *Ind. Alt.* IV, 14.

† McK. *Coll.* I cxxxviii.

‡ *Id.* and Dr. Hunter's *Orissa* II, App. 187.

of Orissi. He made a survey of his whole kingdom, measuring it with reeds. He also built the present temple of Jagannáth. Rája Narasimha Deva built the great Sun temple at Kanarak on the sea, the black pagoda, 'the most exquisite memorial of sun worship in India or perhaps in any country.'

The line continued in power down to 1534, soon after which the country fell a prey to the Muhammadans, but the only kings that claim notice here are Purushottama Deva, ruling in 1479—1504, and Pratápa Rudra, 1504—1532. The former sought in marriage the daughter of the king of Kánci, famed for her beauty. But on the ground of his performing the office of sweeper to Jagannáth his suit was rejected. He therefore attacked Kánci and was at first repulsed. At length he captured it, and took the princess prisoner, whom he vowed in revenge should be married to a sweeper. The minister charged with the execution of this order kept the girl in concealment until the festival of Jagannáth, at which the king was accustomed to sweep the ground before the god, and while he was engaged in that act, placed her beside him and they were married. The reign of Pratápa Rudra is remarkable for the reformation of the Vaishnava religion by the preaching of Chaitanya, whose views the king finally adopted, and Buddhism, to which he had previously inclined, was banished the country. Pratápa Rudra is said to have extended his conquests southwards as far as Cape Comorin, and his name occurs in many local traditions in the east of Mysore.

Not yet however have we done with the Gangas. About this time, or the first part of the 16th century, a Ganga Raja returned to the scene of their former dominions and established a principality at S'ivasamudram, the island at the falls of the Kávéri, about 12 miles north-east of Talakádu.

Ganga Rája, after a prosperous reign, was succeeded by his son Nandi Rája, who, to atone for some ceremonial offence, leaped into the cataract at Gagana Chukki on horseback with his wife. His son, Ganga Raja the second, enlarged the city greatly, and lived with much splendour. He had two daughters, whom he gave in marriage to the two chief Pálégars in the neighbourhood. The one was married to the Rája of Kúlmale, a place now in ruins, about 12 miles from Satvagála the other daughter was married to the Rája of Nagara-kere, 3 miles east from Maddur. These marriages were very unhappy, for the pride of the ladies gave their husbands constant disgust. They were continually upbraided for not living in equal splendour with their father-in-law; and at length, having consulted together, they determined to humble their

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\* *id.* 228, Feignsson however now inclines to the opinion that it is really three centuries older. *Hist. Ind. Arch.* 426—7.

wives, by shewing that their power was superior to that of Ganga Rája. Having assembled all their forces, they besieged S'ivasamudra but for a time had very little success.

The siege had continued twelve years without their having been able to penetrate into the island, when the two Rájás found means to corrupt the Dalaváyi or minister of Ganga Raja. This traitor removed the guards from the only ford, and thus permitted the enemy to surprise the place, while he endeavoured to engage his master's attention at the game of chess. The shouts of the soldiery at length reaching their ears, the prince started up from the game. The Dalaváyi, who wished him to fall alive into the hands of his sons-in-law, endeavoured to persuade him that the noise arose merely from children at play. but the Raja, having drawn his sword, first killed all his women and children, and then, rushing into the midst of his enemies, fought until he procured an honourable death. The sons-in-law on seeing this were struck with horror, and immediately threw themselves into the cataract at Gagana Chukki, and their example was followed by their wives, whose arrogance had been the cause of such disasters.

Jagadeva Ráyal of Channapatna and S'ri Ranga Rája of Talakád, the two most powerful of the neighbouring Pálégárs, then came, and removed all the people and wealth of the place.

*Maháva'sis.*—The rule of this ancient house is established by the inscriptions Nos. 163 and 164, but their name, though connected with one of the most interesting places in the south of India, has been very rarely met with, and the dynasty has hitherto found no niche in history.

The first inscription (p. 304) belongs to the reign of a king named Mahávali Bararasa of the Mahávali-kula, ? door keepers (*pratihára*) to Parames'yara adored by all three worlds as the lord over gods and giants (*deva* and *asura*). The second inscription (p. 305) is of the reign of Mahávali Bānarasa, who seems on account of his victories to have been called Vikramáditya, and to whom other kings gave the celebrated name of Bána Vijyádhara.\*

Mahávali is evidently the same as Mahábali, after whom Mahábalipur or the Seven Pagodas, on the eastern coast a few miles south of Madras, was named. According to Hindu mythology, Mahá-Bali or Bali was a powerful Asura emperor, who became so elated with his prosperity that he omitted the essential ceremonies and offerings to the gods. To punish his arrogance, Vishnu

\* This term is more commonly met with as Vijyádhara (see above, p. xxxix). The interchange of *ja* and *da* is according to rule, and is well exemplified in the name of Vijayanagara, which was originally Vijyānagara.



assumed the form of a Brahman dwarf—the *vāmana avatāra*, the fifth incarnation—and appearing before him, asked a boon, which was promised. Vishnu requested only as much ground as he could pace in three steps, declining anything more, and this much was confirmed to him with the pouring of water. As the water fell into his hand, the dwarf's form expanded till it filled the world; and Vishnu, now manifesting himself, deprived Bali at two steps of heaven and earth, but on account of some virtues the latter possessed, left Pātāla or the infernal regions still in his dominion.

With regard to the Mahāvali-kula, they are mentioned in an inscription obtained by Sir Walter Elliot,\* from which it appears that the Chālukya king Vikramāditya I (? 650—681) conquered the chief of the Mahāmalla† kula, besides by the capture of Kāंची subjecting the Pallava king Jayates'vara Pota Raja. 'From these facts it may be inferred' adds Sir Walter 'that the rulers of Māmallaipura were in a state of independence in the 6th and beginning of the 7th centuries' The present inscriptions not only support this view, but, for reasons to be further stated, make it likely that from the 2nd century the Mahāvali line ruled the whole tract of country through which the river Pālār flows, from its source near Srinivaspur, where these stones were found, past Kāंची (Conjeveram), to Mahābalipur near its mouth.

To revert again to the legends of Mahābalipur ‡ "The son of Bali, its reputed founder §, was Bānāsura (Bānācheren in *As. Res.*), who is represented as a giant with a thousand hands. Aniruddha, the son (or grandson) of Krishna, came to his court in disguise, and seduced his daughter, which produced a war, in the course of which Aniruddha was taken prisoner and brought to Mahābalipur. upon which Krishna came in person from his capital Dvāraka and laid siege to the place. Siva guarded the gates and fought for Bānāsura, who worshipped him with his thousand hands; but Krishna found means to overthrow Siva, and having taken the city, cut off Bānāsura's hands, except two, with which he obliged him to do homage. He continued in subjection to Krishna till his death, after which a long period ensued in which no mention is anywhere made of this place." It was subsequently destroyed by an inundation of the sea.

Whether the Bānāsura of the inscriptions under notice had anything to do with Bānāsura of the foregoing story or not, the coincidence of names is singu-

\* *Seven Pagodas*, 127; see also *Ind. Ant.* VI, 76.

† Another form of the name, which variously appears in that of the city as Māmallaipura, and Mahābalipura

‡ See *Sev. Pag.* 13; *As. Res.* I, 156.

§ Bālpura is also given (p. 119) as a form of the name of Balligānve (the mother of cities, *patanangāḷa tavarinnu*, see p. 89), the capital of the Banavase province in the north west of the Mysore, and its origin attributed to Bali, while the name Banavase itself, which was Sanskritized into Vavasi, might possibly have had some connection with Bana.

lar. But we are not without a direct reference to Bána which enables us to place him with certainty not later than the 7th century. This is in the Nága-mangala inscription (p. 287), where Dunḍu, the king of Nurgunda, is described as the confounder of the Bána-kula, a designation which may be considered as applied to the kings of the Mahávali line who came after Bána. But even with regard to Dara, assuming that he is not the same as Bára, there is probably a reference (p. 289) which makes him contemporary with the Ganga king Kōngani I, and therefore to be assigned to the end of the 2nd century.

That the Mahávalis did not continue in power beyond the 7th century not only follows from the known fact that the Pallavas were in possession of Kāंची early in the 7th century—their former capital of Vengi having then passed into the hands of the Eastern Chálukyas,—and the improbability of their tolerating the existence of an independent kingdom in such close proximity to their capital, but from a Pallava inscription of 768 occurring on a stone at the very site where the two Mahávali inscriptions are, with others from that time onwards in various parts of the Kolar District, and from the existence at Mahábalpur itself of Pallava inscriptions of about this period.

*Pallavas*—The Pallavas are an ancient line of kings of high interest who played an important part in the history of the south of India throughout the region in which the Telugu language now prevails. Their architectural remains at Amarávatī and Mahábalpur are among the finest in the country, and shew that they were at first Buddhists.\*

Their origin is uncertain. They are mentioned in the Puráṇas along with the Haihayas, Śakas, Yavanas, &c., as Pahlavas, which would imply a Persian source.† “As the name of a people, the word Pahlav” says Weber “became early foreign to the Persians, learned reminiscences excepted: in the Pahlav texts themselves for instance it does not occur. The period when it passed over to the Indians, therefore, would have to be fixed for about the 2nd—4th century A. D., and we should have to understand by it, not directly the Persians, who are called Párasikas rather, but specially the Arsacidan Parthians.”‡

\* See Ferguson's *Tree and Serpent Worship*.

† Wilson's *Vishnu Purána* (Hall's edn.) II, 187. III, 292 &c.

‡ *Hist. Ind. Lit.* (Trübner's Or. Ser.) 188. There are Pahlavi Christian inscriptions at St. Thomas's Mount near Madras and other places in the south, supposed to be of the 7th or 8th century. See *Ind. Ant.* III, 113.

The Parthians revolted from the Seleucids about B. C. 250, under a chief named Arsakes (Asak, Arsakes) who founded an independent monarchy. The Parthians subsequently overran the provinces east of the Euphrates, and about B. C. 130 overthrew the kingdom of Bactria, so that their empire extended from the Euphrates to the Indus and from the Indian Ocean to the Europeanus or even to the Ors. The memorable wars between the Parthians and the Romans eventually weakened the former and gave the Persians the opportunity of throwing off the Parthian yoke. Led by Artaxerxes Ardashir they put an end to the Parthian kingdom of the Arsacids, after it had lasted 476 years, and established the Persian dynasty of the Sassanids A. D. 226.

General Cunningham considers them Skythians\* and it will be seen that their descent is described as being from S'áliváhana the S'aka king. "The Scythians, who had previously been in some measure allied to the Parthians, were a portion of the great nomad hordes of Central Asia who often swept down on the fertile, cultivated and comparatively refined south, like a whirlwind of locusts. To check their first advance the Parthian princes had paid them a sort of black mail, but Bactria, less fortunate, was rapidly overwhelmed to the north and west. . . . It was on the accession of the Parthian king Mithridates the Great, B.C 124, that the tide of Scythian victory (over Parthia) was arrested, and they were driven back and compelled to pour their superabundant numbers into Seistan and the eastern provinces of Persia.† Thus was formed the famous Indo-Scythic kingdom of whose chieftains we have so many monetary records. Occupying, as they did, the plains south of the Hindu Kush between Bactria and the Punjab, and occasionally extending their power even to the mouth of the Indus, this Scythian kingdom effectually separated India from Greece, and arrested the growing influence of Greek manners and civilization; indeed, but for these intervening hordes, there seems no reason why the Greek language should not have been as well understood on the Jumna and the Ganges as on the Nile." ‡

Though several grants made by the Pallava kings have come to light, and there are frequent references to the line in contemporary records, yet, owing to the former being undated, and the references being generally to the Pallavas without any specification of names, no chronological list has hitherto been published of the rulers of this line; and, indeed, they have received but scant notice. Having obtained, as I consider, materials for drawing up such a list, subject to the corrections which further discoveries may shew to be needed, it is given below. On certain points there seems to be no doubt; namely, that the Pallavas to the 6th century ruled a country whose name was Vengi, situated between the mouths of the Krishna and the Godavari. Early in the 7th century (? 605) they were dispossessed of this region by the eastern branch of the Chálukyas, and then established their seat of government at Kánci (Conjeveram), where it remained in all probability till the 12th century: their inscriptions of about the 7th century are found at Mahá-balipur.

\* *Arch. Rep.* III, 4. The Parthi were a people of Scythian origin. Dr. Smith, *Class. Dict.*

† The present name of this portion of Persia, Seistan (or on the coins Sejestán), is a memorial of the Scythian invasion, the district they occupied having been naturally called Sacastene—the land of the Saca.

‡ *Sauv's Hist. of Persia from the Ancient Monuments*, 125.

As regards their connection with Mysore, a grant on copper plates of the 4th century\* shews them in possession of Videnúr, that is, the present Goribidnur, which was formerly called Bidanúr. Pallava inscriptions on temples and stone slabs occur throughout the Kolar District, of which I have found several, at Betmangala, A'vani, Nangali†, Srimvaspur, Nandi, Goribidnur and Molkalmuru‡. Their titles in these grants generally correspond with those at p. 312. The name of the Nolambavá li or Nonambaváli Thirty-two Thousand province, extending over most of the Chitaldroog and Bellary districts, specially connects itself to all appearance with the Pallavas, but the earliest mention of it, so far as I can find, is in 1066 (p 19). There is a gold coin in the Bangalore Museum bearing the image of Harihara on the obverse and the name Nonambavá li in Hale Kanna'la characters in the middle line of the reverse. The following is the proposed list of the Pallava kings.—

	A. D.		A. D.
Mukunt	200	Trivijaya Pallava	685
Trilochana, Trinetra .	.	Nandi Pota Varmma	735
Chanda Varmma .	300	..	745
Vijaya N. n. Varmma	to	..	760
Vijaya Buddha Varmma	400	Nolamba Ráji, A'hava daggan,	
Skanda Varmma ...	..	Ahutiya javanam	768
Vira Varmma	400	Hem'sitala	788
Skanda Varmma ...	..	Vatiga, ( ? Patiga, or Chatiga)	804
Simha Varmma ..	to	Ereva Nolamba	..
Vishnu Gopa Varmma	500	Bira Nolamba, Bira Trinetra	..
Simha Varmma	.	..	898
Rajenira Varmma ...	..	..	944
Devenira Varmma ...	c. 570	..	988
Chanda Denli, ? Ati Rana Chanla	„ 600	Sthura Gambhira Nolamba, Vira Tala	..
Káma Ráji, Ra'va Jaya,	„ 610	Prabhu, Doldlanka	1050
Narasimha lota Varmma, Nar sinha	„ 620	( A'hu Melli )	1070
Jayates'vara Pota Varmma or	..	Narasimha Varmma ...	1120
Jayates'vara Pota Ráji	„ 660	..	1140

The data on which the above list is based it is now necessary to state.

Sáliváhana, whose era used throughout the south of India dates from A. D. 78, is acknowledged to have ruled at Pratishtána, now known as Paithan, on the Godávati. From him are said to have descended Mádhava Varmma, Kulaketana, Nilakantha and Mukunti Pallava. The last appears as the founder of the Pallava line, with his capital at Dharanikota, and is

\* *S. Ind. Pal. Pl. xx.*

† This is not certainly Pallava, as the most important part of the inscription has gone, the upper half of a fine slab having been recently broken off and carried away, for the repairs of a well, I was told, but did not find the missing piece.

‡ Two inscriptions here, on a rock, but the names and chief particulars have been deliberately mutilated, so they cannot be put down as undoubtedly Pallava, but there is reason to suppose they are: one is dated in Saka 910.

said to have been a son of Mahadeva (Siva) by a girl of the mountain tribe called Chensuars (Chensabaras). \* He is placed in about the year 200, and is, according to local tradition, the king under whom was erected the splendid tope or *stūpa* at Amarāvati, which is called on the spot the Dupa Mogasāla (or assembly hall) of Mukunti Mahārāja.†

Trilochana Pallava was ruling in the 4th century when Jaya Simha, surnamed Vijayāditya, of the Chalukya kula, invaded his territories, but failed to obtain a permanent footing. Jaya Simha seems to have lost his life in the attempt, for his queen, then pregnant, is described as flying after his death and taking refuge with a Brahman named Vishnu Somayāji, in whose house she gave birth to a son named Rāja Simha. On attaining to man's estate, the latter renewed the contest with the Pallavas, in which he was finally successful, cementing his power by a marriage with a princess of that race.‡ A Trinetra Pallava is said to have introduced Brahmans into his territory, and an inscription to this purport dated 2000 of the Kali (1100 years B. C.) we are told is to be found at Upatur in the Guntur district§

For the next three on the list, we have a grant by Vijaya Nandi Varmma ruling at Vengi-pura, son of Chanda Varmma, in the 7th year of his reign, of certain dues at Videnur (Goribidnur), in the province of Kudu-hāra (? the same as Kuvalā'a or Kolāla, the present Kolar).¶ Vijaya Buddha Varmma, is also mentioned, in a grant§§ by the same, as his Yuva-rāja. For the next six there is a grant|| by Vishnu Gopa Varmma, made from Palakkada (which might suggest Pulicat) while Yuva rāja, in the 11th year of Simha Varmma; and one \*\* made by Simha Varmma, the son of Vishnu Gopa Varmma, in the 8th year of his reign, from Dasanapura, of a village in Vengo rāshtra. Rājendra Varmma, and his son Devendra Varmma also appear in a grant†† and the latter is perhaps the Pallava to whom the Kadamba king Mriges'a Varmma, about 570, describes himself as a wild-fire. Chanda Danda is mentioned ‡‡ asking of Kānchi and uprooted by the Kadamba king Ravi Varmma,

\* Wilson, *McK. Coll.* I, cxiv, cxx.

† Fergusson, *Tr. Ser. Wor.* 171. The building is supposed to have been under erection from about A. D. 200 to 380, and the statements of the Buddhist pilgrim Hsien Tsang lead to the supposition that it was abandoned about 550.

‡ Sir Walter Elliot, *Mad. J.* IV, 73.

¶ *S. Ind. Pal. Pl.* xx; *Ind. Ant.* V, 175.

|| *id.* V, 50.

†† *id.* III, 152.

§ Wilson, *McK. Coll.* I, cxx.

§§ *Ind. Ant.* VI, 175.

\*\* *id.* V, 154.

†† *id.* VI, 30.

which would be about 600 ; and as the name *Ati Rava Chanda Pallava* appears on a temple at Mahabalipur\* I have supposed him to be the same, but his might be a name of the next, *Kāma Rāja* or *Raja Jaya*, who is also mentioned in an inscription at Mahabalipur† as the *Pallaves'vara*. Either he or his predecessor should, from the evident period of the inscriptions, be the Pallava whom the Chalukya king *Satyis'raya* (608—634) forced to hide behind the ramparts of Kāंची‡ which seems to be an allusion to the ejection of the Pallavas from the Vengi country by the Chalukyas.

*Narasimha*§ or *Narasimha Pota Varmma* || (p. 301) must be the Pallava king who, about 620, fell at Bhimes'a grāma in a battle with the Ganga king (but at that time commander-in chief) *S'ri Vallabha*, and was trodden to death by the elephants (p. 285). He it is who is described (p. 301) as having made (or created) a remarkable collection of statues in stone consisting of *Rāja Simhas'vara* and other *deva ku'a*, which, as there is no god of that name, I suppose to refer to deified members of the royal family, and perhaps to the Chalukya named *Rāja Simha* who married a Pallava princess as before stated. *Jayates'vara Pota Raja* or *Pota Varmma* appears¶ as the name of the Pallava monarch defeated by the Chalukya king *Vikramāditya I* (650—681), who, with reference to this victory and one over the Mahāvali king, claims to be the real *S'ri Vallabha* and the real *Rāja Malla*\*\*, both Ganga titles referring to the victory gained at Bhimes'a by the king bearing the former name. The idea seems to be, that as the Pallava was killed in that battle—and came by his death, perhaps accidentally, by falling under the elephants, it may be of his own side, which charged over him—he could not be considered as conquered. But *Vikramāditya* actually defeated the king, “who had never before bowed to any other man”, and made him kiss his feet with his crown. Hence he was more the favourite (*Vallabha*) of fortune (*S'ri*). The claim to be *Rāja Malla* need not necessarily imply that the Mahāmalla line continued in power till this

\* *Sev. Pag.* 59, 120.

† *id.* 58, 123, 224.

‡ *Ind. Ant.* V, 73.

§ *id.* VI, 78.

|| *Pota Varmma* is doubtless a corruption of *Buddha Varmma*. But there is a local god named *Pota*. C. P. Brown says (*Tel. Dict.*) “he is a rustic god, like Pan, worshipped (chiefly by herdsmen) throughout the Telugu, Kannaḍa, and Maratha countries, after him many men are named. His wives, after whom some women are named, are called *Gangamma* and *Polamma* or *Poleamma*. These answer to PUNCH and JULY.”

In Mysore, *Potappi* is represented as a man with a sword in one hand and a buffalo's head in the other. His figure is invariably placed in temples of *Dharma Rāya*, the chief object of worship among the *Tigḍar*, a class of cultivators from the Tamil country.

¶ *Ind. Ant.* VI, 78.

\*\* *Sev. Pag.* 127.

period; which, though just possible, is hardly probable. It is sufficient if he conquered the Pallavas who had but recently conquered the Mahámallas, to constitute him Rája Malla, and the verbal resemblance to the Ganga title gives occasion for a side thrust at them too beyond what is contained in claiming to be the true S'ri Vallabha.

Trairájya Pallava, which does not seem to be a name, is the king defeated (p. 237, 241) by the Chalukya king Vinayáditya (681—695). Nandi Pota Varmma is explicitly stated (p. 300) to be the name of the Pallava king who was slain in battle in the Udáka province by the Chalukya king Vikramáditya II (733—747), when all the royal insignia fell into the hands of the conqueror, who made a triumphal entry into Káñchi, but refraining from plundering the city, commemorated his entry by causing the statues before mentioned to be gilded; while his queen Loka Mahádevi caused a temple to be erected\* at Pattadkal to celebrate the victory. In about 745 the Chalukya prince Kirtti Varmma, then Yuva rája, attacked a Pallava king (p. 301) whose name is not given, and forcing him to take refuge in a hill fort, plundered him of all his treasures and scattered his troops while in 777 a grand-daughter of the Pallava king, and therefore perhaps this one, is the wife of the king of Nirgunda in the Chitaldroog District (p. 288)

About 760 the Raṭṭa king Dhruva or Nirupama claims † to have conquered a Pallava king. As a Pallava inscription of 768, at Gúlgánpode near Srínivaspur where the Mahávali stones were found, gives the king's name as Nolamba, he may be the one. It is some confirmation of this that the name Nirupama occurs in a mutilated Pallava inscription on the Rámalingesvara temple at Avani, in which the Pallava king's name is Nolambádhirája, with the *upavákya* or cognomen *áhava duggan ahítara javanam*. It would appear that his wife was a Kadamba princess, and named Devámbiká. There is also an inscription of Nolambádhirája at Nandi (p. 212). The next Raṭṭa king, Govinda or Prabhúta Varsha, also defeats a Pallava king about 790 or 800.‡ Now, according to Wilson, the king of Káñchi in 783 was Hemasitala, whom he describes as the last Buddhist monarch of that place. Akalanka, a Jain from Sravana Belgoa, disputed in his presence with the Buddhists, who were defeated, and banished to Kandiy in Ceylon. The same Raṭṭa king, Govinda,

\* *Ind. Ant.* VI, 85. She was a Haihaya princess, 61.

† *id.* 69.

‡ *id.* 71.

appears\* in 804 as receiving from (?) Vattiga, then ruler of Kāñchi, certain tribute collected for him by the Chālukya king Kirtti Varma III, who, as I gather, may have married the Ratta king's daughter, and to whom this tribute had been assigned, perhaps as her dowry, with authority to her husband to collect it. This was no uncommon condition attached to a gift in turbulent times, of which many instances might be adduced; and was nothing more nor less than setting one rival on to levy war against and plunder another, a course sure to result in damage to one of the two, and perhaps to both.

Of the next on the list, there is an inscription of Eeva Nolambādhirāja, of about this period, on the Vijaya Rangaswāmi temple at Betmangala, and as the Ganga king Gaṇḍa Deva is stated † to have conquered Kāñchi, which would be about 830, I associate this event with Eeva. Bīra Nolamba is the donor of the Goribidsur grant, in honour of the Ganga king who fell in his service. He is the one described as taking charge of the unfortunate Chālukya princess Ayyapa's daughter, ‡ and his name occurs three times in the inscription. For the reasons previously stated he may be placed with some confidence at about 850. Bīra Trinetra, mentioned in an inscription on a *mīna stambha* at A'vani, is perhaps the same.

\* *S. Ind. Pal.* Pl. xxiv and p. 88. As this interesting inscription has not been accurately deciphered, and has been erroneously called Chera, I proceed to transcribe and explain it.

*Swasti Ś'aka-nripa-kīlāś'ita samvatsarangal ś'nī-irppattūraneyā Sudhānu-emilī : varshadā Varsākha-māsa-kṛishna-panchanam Brīhaspati-vāramāgi Swasti prabhūta-varsha ś'ri-ggī-thuvi-vallabha mahārājadhārāja parames'vara Goyindara-bhātārārā Gāmundabbe-mahādēvī-kāgi rājy ā pro[ra]jōddhamāha-kālaol Kanchayan-āha Vattigana mē . . . kappan gaḷal-bandallī Tungabhadreyā tatyol tan ā . . . āgal idu Rāmes'vara emba tirttkadē modale depp-ikkī porada pandiḡalan iriyal bandallī tirttiha meppu kandu Ś'ivanar emba goravarge . . . dūmbeya manu . . . Kirtti-Varma rāja-parames'vara datta . . . ānak āḷisidar oḍar appode itta prānta svadatta parādattam bā<sup>o</sup>yo hareti vasandarān shashī varsha sahasrāni vashā[yim] jāyite kṛim api varsha sahasrān . . . mre . . . nyato bhayam pūrvva sthūti kūtēmbu tore mere mahā-san-lu-vgrahī lūkāraḍḍupate Ś'rudharasya lūkātahasya*

In the Śaka king's years the 726th, the year Subh'nu, the month Vās'āha, the 5th day of the dark fortnight, Thursday.—May it be well. On coming hither level the tribute imposed during his reign upon *Vattiga*, the ruler of Kāñchi, by *Prabhūta-Varsha*, the favorite of earth and fortune, great king of kings, supreme lord, *Goyinda bhātāra*, on account of [his daughter] *Gāmundabbe Mahādēvi*, halting his . . . on the bank of the Tungabhadra, netting (or? knocking down) the crocodiles or the *tirtha* called Rāmes'vara, and striking the jags which ran out being pleased with the tirtha, *Kirtti Varma*, supreme lord of kings, with a mind fixed like a bee . . . presented it to the *gorava* (Kūruva priest) named Śivanārī, &c.

Rāmes'vara tirtha is an island in the Tungabhadra at a bend a few miles north of the junction of the Tunga and Bhādra. This Kirtti Varma I conclude must be the Chālukya prince. Govinda or Prabhūta-varsha is a Ratta king. The ruler of Kāñchi should be a Pallava; there is a Baddiga among the Rattas.

† *Mad. J. L. S.* No. 32, p. 12.

‡ See above, p. xlv.



Three dates then follow without any names. The two first are clearly expressed in words, in Hale Kannada, according to the *S'aka nṛpa kūla*, and are cut on two long narrow stones at Betmangala, which are now enclosed in a small temple and worshipped as gods under the name of Gangamma. They are completely smeared with saffron and dotted over with vermilion spots; the usual offerings of flowers, &c., are placed on the heads of the stones and at foot. Both are very brief, and record some grants apparently by Kadamba princesses. From the locality, and comparison with the one above mentioned, I consider them Pallava. The date 988 is that of one of the two mutilated rock-inscriptions at Molkalmuru. A more careful examination than I had leisure at the time to make, now some years ago, may clearly identify them with the Pallavas.

There seems reason to believe that about this period, the Cholas, having upset the Ganga kingdom, overran the Pallava possessions in the north-east of Mysore and then supplanted the Eastern Chalukyas at Vengi. But the Western Chalukyas must have recovered the present Chitaldroog District, which was formed into the province of the Nolambavādi Thirty-two Thousand, and placed under the prince Vijayāditya, who was also viceroy of Vengi (as will appear further on under the Chalukyas). About 1050 we have (p. 327) a Sthira Gambhira Nolamba, who distinguished himself in the army of the Chálukya king A'hava Malla and received the titles *Vira-tala-prahāri* and *Doḍḍanka*. His son was A'hu Malla. About 1070 we have a Pallava made to pay tribute to the Chálukya king Bhuvanaika Malla by his general Udayāditya of the Ganga family (p. 143). In 1079 we have (p. 396) the Chálukya prince Jaya Simha, the brother of Vikrama, calling himself a prince of the Pallava line, and it seems to follow that his mother must have been a Pallava princess. In 1081 we find mention of a Pallava subordinate to the Chálukya king Vikramārka. About 1120 we have (p. 331) the Hoysala king Vishnu Varḍdhana defeating a Pallava, whose name appears to be Nara-simha Varṁma, and taking Kánci. And lastly, the Chálukya king Jagadeka Malla (1138—1150) boasts (p. 58) to have driven the Pallavas from their kingdom, which he added to his own dominions, thus terminating the continual rivalry and contests of seven centuries. It would appear (pp. 8, 52) that this victory was achieved by his general Vijaya Pándya Deva of Uchangi, who was in consequence granted the title 'lord of Káncipura'; and he calls himself 'defeater of the designs of Rájiga Chola', who will be noticed in connection with the Chálukyas. I have not met with any further reference to the line.\*

\* It appears that a Pallava is said to have been conquered in 1223 by the Tálava king Singhana Deva of Devagiri. *Ind. Ant.*

• *Chalukyas* —The memorials of this powerful line are perhaps more abundant, exact and varied than those of any line of sovereigns in the south. Their first appearance south of the Narmadá was in the 4th century, previous to which they are said (p. 149) to have had 59 predecessors on the throne of Ayodhya (Oudh). On entering the Dekhan they encountered the Kalachuryas the Rattas, the Kadambas, and the Pallavas. The three first were reduced to the condition of feudatories; the Pallavas however drove off the invader, who was slain, but his successor defeated them and then formed with them an alliance cemented by a marriage with a Pallava princess. The Chalukya capital was established at Kalyána, still known by that name, situated in Bidar in the Nizam's dominions, about a hundred miles west of Haidarabad; their country was called Kuntala des'a and Karnāṭa des'a.

At the commencement of the 7th century the Chalukyas separated into two branches, of which the Eastern Chalukyas made Vengi, taken from the Pallavas, their capital the Western Chalukyas, with whom chiefly Mysore is concerned, continued to rule from Kalyána. From the name of the founder of this branch they were called the Satyás'raya-kula. In the 8th century the Rattas appear to have regained an ascendancy, and the Chalukya power was for some time obscured: but at the end of the 10th century their authority was restored, and they reigned with increased glory to the end of the 12th, when they were subverted by the Kalachuryas.

The Chálukyas were of the Soma vamsa or lunar line, and the Mánavyasa gotra. They claim to be the sons of Harita, nourished by the *Sapta mātṛike*, or seven mothers. The boar was the principal emblem on their signet, obtained from Bhagaván Náráyana (Vishnu); but their insignia included a peacock fan, an *ankus'a* or elephant goad, a golden sceptre, and other symbols. The titles on their inscriptions, which are very numerous in Mysore, especially in the Nagar Division, are nearly invariably as follows—*Samasta-bhuvanás'raya*, *S'ri-prithiví-vallabha*, *Mahārājádhirājá*, *Parames'vara*, *Parama-bhaṭṭáraka*, *Satyás'ra-kula-tūlaka*, *Chálukyábharaṇa*.

Although the above details are very circumstantial, the account of the origin of the Chalukyas is evidently puránic\*, and the real source from which they sprang is far from clear. Moreover, while on the one hand the name Chalukya bears a suggestive resemblance to the Greek name Sekakeia, on the other

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\* They are stated (p. 68) to have miraculously sprung from the moisture or water in the hollowed palm (*chuluka*, *chulaka*) of Harita's hand, see also p. 153. According to another account (*Ind. Ant.* VI, 74), from a libation to the gods poured from his *chulka*, *chuluka* or *chaluka* by Hárith, who wore five tufts of hair on his head, that is, he was a Brahmachári or bachelor student.

hand it will be seen (p. xl) that the title to, be descendants of Harita, or Háríti, nourished by the seven mothers, and of the Mánavya gotra, may have been adopted from the Kadambas, on their being subdued ; while as to the 59 previous kings, who are said to have occupied the throne of Ayodhya, not a single trace has been discovered. May not the Chalukyan kings have been of Seleukeian or Seleucidan origin ; and the prolonged struggles between them and the Pallavas,\* supposing these to be of Parthian connection, have been but a continuation of the contests between Seleucidæ and Arsacidæ, transferred from the banks of the Tigris and Euphrates to those of the Krishna and the Palar ?

The succession of the earlier Chalukya kings, down to the commencement of the 7th century, when the family separated into two branches, has not been very decidedly made out. The following seems to be the probable order :—

	A. D.		A. D.
Jaya Simha, Vyayāhtya.		Pulakes'i, Rana Vikrama!	489
Rāja Simha, Rana Raga.		Kīrtti Varmma	
Buddha Varmanā, Vīra Nonamba	444	Mangales'a, Mangales'vara	566—578
Vijaya Varmanā, Vijaya Rāja	472		

Jaya Simha is said to have defeated and destroyed Krishna the Raṭṭa Rāja. He himself, however, was slain in an encounter with Trilochana Pallava. His queen, then pregnant, fled and took refuge with a Brahman called Vishnu Somayāji, in whose house she gave birth to Rāja Simha or Rana Raga. On growing up to man's estate he renewed the contest with the Pallavas, in which he was finally successful, and married a princess of that race.† The memory of this Rāja Simha it was, I have conjectured, that was preserved in the statue bearing that name, erected by the Pallava king (p. 301). His son was Buddha Varmma, a name evidently Pallava in its associations : with it, therefore, I connect Vīra Nonamba, a name also clearly connected with the Pallavas (p. 306), and assign them to the date of the grant No. 158, which date may not be inaccurate, though, as it is, the grant is of a much later period ; this will be shewn further on. Vijaya Varmma was Buddha Varmma's son.‡

Pulakes'i or Paulakes'i was the most powerful of the early kings and performed the horse sacrifice. He appears as the lord of Vatāpi-nagara or Bādāmi§ His second name was Rana Vikrama (p. 298). His date is taken from a grant in the British Museum. His son was Kīrtti Varmma, who was the conqueror of the Kadambas (p. 299). Mangalīs'a, his younger brother, subdued

\* An expression used of the Pallavas in a Chalukya grant (p. 300), describing them as "by nature hostile" (*prahṛity-amitra*), seems to imply something mutually hostile in their origin.

† *Mad. J. L. & S.* IV, 75.

‡ *Ind. Ant.* VII, 249.

§ *id.* V. 89. The date of this inscription is singular, being given as 3730 from the war of the Bhāgata, 3550 of the Kali yuga, and 508 of the Ś'aka era.

the Kalachuryas. He attempted to establish his own son in the succession, but Satyás'raya, the elder son of Kírtti Varmma, obtained the throne, about 585. About 20 years later, or 605, his younger brother Vishnu Varddhana, surnamed Kúja, crooked or hunch-backed, captured the city of Vengi from the Pallavas. From this time the family separated into two branches the Western Chálukyas continuing to rule from Kalyāṇa to the end of the 12th century, while the Eastern Chálukyas remained in power in the Rájamahendri country till the beginning of the 11th century.

The following is the succession of kings in the western line, as confirmed by numerous grants:—

	A. D.		A. D.
Satyás'raya, Pulikesi	P 585 to 634	Tailapa, Taila, Núrmmadi Taila	973—997
Ambera, Amara		Satyás'raya, Sattimanta, Irvi, Bhujanga, A'hava	
Ajitya Varmma		Malla	997—1008
Vikramáditya ...	P 658—681	Vikramáditya, Vibhu Vikrama, or Núrmmadi	1008—1018
Vinayáditya, Yuddha Malla	681—695	Jaya Simha or Jagadeka Malla	1018—1040
Vijayáditya ..	956—733	Somes'vara, Trailokya Malla, or A'hava Malla	1040—1069
Vikramáditya	733—747	Somes'vara, Soma, Sovi, or Bhuvanaka Malla	1069—1078
Kírtti Varmma ..	747—758	Vikramáditya, Kah Vikrama, Vikramánka,	
Kírtti Varmma	799—844	Permadi, or Tribhuvana Malla	1078—1127
Tailapa		Somes'vara, Soma, Bhúloka Malla, Tribhuvana	
Bhíma Rája		Malla	1127—1138
Ayyapa, Ayya		Permadi, or Jagadeka Malla ..	1138—1150
Vijayáditya, Vijatáditya		Tailapa, Núrmmadi Taila, Núrmmadi Tailapa, or	
		Trailokya Malla	1150—1182
		Somes'vara or Tribhuvana Malla	1182—1189

Satyás'raya or Pulikesi II, was a great conqueror and subdued all the neighbouring nations. He is said (p. 299) to have gained victories on simply riding forth alone, mounted on his splendid charger Chitrakantha. His greatest victory was over Harsha Varddhana, king of Kanauj, and the most powerful monarch in Northern India (pp. 236, 299). By this conquest Satyás'raya obtained the title of Parames'vara or supreme lord, ever after borne by the Chálukyas. Of his son Ambera there is a memorial in the grant No. 159 (p. 298). Vikramáditya I. was successful in war against Pándya, Chola, Kerala and Kalabhra\* (p. 299) but his greatest achievement was his capture of Kánci (pp. 237, 241) and forcing the Pallava king 'who had never bowed to any other man' (pp. 237, 241, 299) to kiss his feet with his crown. Vinayáditya, his son, captured and destroyed the army of Trairája Pallava, the king of Kánci (pp. 237, 299), was served by the Pallava, Kalathra, Kerala, Haihaya, Vila, Malava, Chola, and Pándya kings, as well as by A'lva Ganga (p. 237); and levying tribute from the rulers of Kavera, Párasika, Simhala and other islands,† churned all

\* Perhaps the Kalabhuriyas or Kalachuriyas.

† Simhala is Ceylon. Kavera may be some island in the Kávéri, as Srirangam, Srivasthura or Seringapatam; Párasika, a name of Persia, introduced between the two, is difficult to explain, unless indeed the Pallavas, retaining some tradition of a Persian origin, may have given the name to an island in the south.

the kings of the north and gained possession of the Páli dhvaja\* (p. 299). His son Vijayáditya completed the conquests of the two preceding reigns, both in the south and the north, and in addition to the Páli flag, gained the Gangá and Yamuná flags (p. 300). His son Vikramáditya II. gained an important victory in the Udáka province over the Pallava king Nandi Pota Varmma, whom he slew in battle, and capturing all the royal insignia, made a triumphal entry into the capital city Kánci, which he refrained from plundering, and ordered the remarkable statues he found in the royal palace to be gilded (p. 300, 301). He then, after withering up Pándya, Chola, Kerala, Kalabhra and other kings, took up his residence at Jayamambha, situated on the shore of the southern ocean, called the Rolling Ocean (*ghúrnamánárna*). Kírtti Varmma II, his son, while yet Yuva Rája under his father, obtained permission to make an expedition against the Pallava king, whom he drove to take refuge in a hill fort, and dispersing his army, plundered his treasures (p. 301).

But the Chálukyas were now to suffer a reverse, and their glory under Kírtti Varmma III was obscured by the ascendancy of the Rattas:† the proof

\* What this flag was is not clear. Páli is the name of the language of Magadha, the sacred language of the Buddhists.

† The Ratta, Ráthor or Ráshtra kúta family of kings "rose to power in the Dekhan about the middle of the 8th century, and for the space of two centuries obscured and almost took the place of its older rival the Chálukya race of Kalyána. During the time of its prosperity, it extended its rule not only over the Dekhan proper but over the Konkana, a portion of Gujarat, and Central India up to the Vindhya. Its power sank again towards the close of the 10th century, when the Chálukyas, under Tailapa of Kalyána and his successors, regained their ancient position. But even after that period we find Ráshtra-kúta States at Devagiri, at Belgam, &c., in the Dekhan, in Central India, and even as far north as Kanoj, some of which played a considerable part during the last period of Hindu rule, and branches of which flourish even in the present day." (*Ind. Ant.* VI, 59).

The following is the list of Ratta kings:—

	A. D.		A. D.
Govinda .. ..	660	Amoghavarsha ... ..	810
Karka ... ..	685	Akálavarsha ... ..	835
Indra ... ..	710	Jagadrudra	
Dantidurga, Danti Varmma, Prithvi		Indra Nirpa	
Vallabha, Khadgavaloka ... ..	725—755	Amogha Varsha	
Krishna, Vallabha ... ..	755	Govinda Rája	
Govinda, do ... ..	765	Baddiga	
Dhruva, Dhora, Nirupama, Kali		Krishna Rája	
Vallabha, Dháravarsha ... ..	770	Khotika, Khodviga	
Govinda, Jagatdurga, Jagadrudra,		Kakkala, Karkara ... ..	973
Prithvi Vallabha, Sri Vallabha,			
Prabhútarsha ... ..	785—810		

Dantidurga subdued a prince named Vallabha, and obtained the title Rájádhirája Parames'vara. His successor Krishna humbled the Chálukyas. Dhruva subdued the Pallavas and made a prisoner of the Ganga king, whose family had never been conquered before. Govinda III was the most eminent of the dynasty. He released Ganga, whom his father had imprisoned, from his long and painful captivity, but had again to reduce and imprison him; he also went to the Tungabhadra and again subdued the Pallavas. He also ordered the lord of Vengi (the Eastern Chálukya king) to build him a fort, which was done apparently at Mányakheta (now Málkhed, in the Nizam's dominions), which, under the next king, became the capital. *Ind. Ant.* VI. 59—72, *J. Bo. Br. R. A. S.*

of this in 804 has already been given (p. lvii). Of the next three kings, it is considered, as previously stated, that Taila and Ayyapa correspond with those of that name in No. 113 (p. 209). But fuller particulars, as already described (p. lix), are contained in the Rudra Deva inscription.\* There the Kákatiya king Proli Deva is said to have in an instant bound down Tailapa, the head ornament of the Chálukyas, but on being pleased with his faithfulness as speedily released him; he dealt in the same way with Govinda, and gave the kingdom (*i.e.* Taila's kingdom, as it is called in the Begur inscription, which had come under the power of Govinda the Ratta) to king Erha. Then (v. 18) "from sheer fright of the valorous king Sri Rudra Deva (Proli's son), king Tailapa was afflicted with diarrhoea and became emaciated. And although this resulted in death, Bhíma ventured to succeed to the fleeting royal dignity." And (v. 20) this "Bhíma, the vilest of kings, a brute among men, the husband of his step-mother, who killed an eminent brother at dinner, intent upon attempts at swallowing the skies, ascended the point of the great peak of the mountain of pride, and incensed by envy, ventured to defy the terrible Sri Rudra Deva." The latter went against him, burnt the suburbs of Chodádaya (or Bodádaya) and forced Bhíma, with all the Rájas like him living between Kánci maṇḍala and the Vindhya, to submit. Ayyapa, according to the Begur inscription (p. 209) seems to have attempted to attack Bira Mahendra, whom I conjecture, for reasons already given, to be the Pallava king; but was defeated, probably at Begúr, or Bevúr as it is written on the stone, by Irugange Nágatta, an officer under Ereyappa, and slain; his daughter (as represented in the sculpture) being taken prisoner. She, according to the Gori-bidnur inscription mentioned p. xlv apparently became the prize of the Pallava monarch.

The Chálukyas, thus thoroughly beaten and disgraced, had no resource but to flee from their kingdom. The representative of the line, Jaya Simha, perhaps a second name of Vijayáditya's, fled to Anhalvara in Gujarat, the court of Bhoja Raja, the last of the Chawuras or Sauras. There his son Moodraj married the daughter of Bhoja Rája, and in 931 succeeded the latter on the throne, the Salic law being set aside in his favour. He ruled at Anhalvara for the space of 58 years, and his descendants occupied the throne of that country with great glory till 1145.

Meanwhile Tailapa defeated the Rattas (p. 149) in the person of the Ratta king Kakkala†, and retrieved the Chálukya fortunes. He ascended the throne

\* *J. Bo. Br. R. A. S. X. 43.*

† *Ind. Ant. VI, 65.*

at Kalyána in 973, and transmitted to his posterity a kingdom which increased in splendour and prosperity under each succeeding reign for nearly two hundred years. The Cholas, who, taking advantage of the late collapse of the Chálukya power, had pressed northwards, brought the Ganga kingdom to an end, and overrun much of Mysore, were now the chief opponents of the Chálukyas; and Tailapa is described (p. 149) as full of desire to fight with the Chola Rája, and as being a destroying fire to the Cholas. In fact the tide of Chola conquest seems to have been thus turned aside to the eastwards, and accordingly we find the Eastern Chálukya king Vimaláditya\* forced into a matrimonial alliance with the Cholas, with the result that his kingdom passed in 1023 to Rájendra Chola or Rájarája Chola, said to be his son.\*

To Tailapa and his wife Jakabbe was born Satyás'raya, who succeeded him and married Ambiká Devi. Their sons were Vikrama and Das'a Varmma (p. 87). The former, dying without issue, was succeeded by his nephew Jaya Simha, the son of Das'a Varmma and Bhagavati Devi. Jaya Simha or Jagadeka Malla is said (p. 149) to be a lion to Rájendra Chola, and appears to have gained some advantages over them which led to a formidable invasion by the Cholas in the reign of his son Somes'vara. They burnt Pulikara nagara, the modern Lakmes'var, and destroyed its famous Jain temples erected by Permañi Ganga. But Somes'vara, having the titles Trailokya Malla and A'hava Malla, inflicted a signal defeat upon the enemy, and the Chola king would appear to have been killed. Somes'vara, on returning from the pursuit and defeat of the Cholas, halted at Puliappattana or Puliya-patna (the modern Huliya in Chitaldroog District) and made a grant of Sivanur (now Sávanur) to Nága Deva' his chief general and minister, in 1059. Somesvara's son, named Vishnu Varddhana or Vijayáditya, who calls himself (p. 19) the Vengi mandales'vara and the punisher of Ayyana (? his uncle: there is a similar reference to Ayyana at p. 327,) was in 1066 ruling the Nolambavádi Thirty-two Thousand (which seems

\* For convenience of reference it is desirable here to give the succession of the Eastern Chálukyas

	Reigned		Reigned
Kubja Vishnu Varddhana ...	18 years.	Gunanka Vijayáditya ...	44 years.
Jaya Simha Vallabha ...	33 "	Chálukya Bhíma ...	30 "
Indra Rája ...	"	Kollabhaugauda Vijayáditya ...	6 months.
Rájanandana, Vishnu Varddhana ...	9 "	Amma Rája ...	7 years
Mangi Rája ...	25 "	Tálapa, Tádapa (usurper) ...	1 month.
Jaya Simha Vallabha ...	13 "	Vikramáditya ...	11 months.
Kokkili, Kaikkili ...	6 months.	Yuddha Malla (usurper) ...	7 years.
Vishnu Varddhana ...	37 years.	Rája Bhíma ...	12 "
S'akti Varmma, Vijayáditya ...	18 "	Amma Rája ...	3 (945)
Vishnu Varddhana ...	30 "	Dánánava ...	25 "
Vijayáditya, Narendra Mīgarája ...	48 "	S'akti Varmma ...	12 "
Kali Vishnu Varddhana ...	1½ "	Vimaláditya ...	7 (to 1023 A. D.)

to be the earliest mention of the province by this name). Meanwhile Rájendra Chola, before mentioned, who ruled 41 years or till 1064, we are told\* "was succeeded by his son Vikrama Deva surnamed Kulottunga Chola. On the death (which, from what follows, must have been in 1077) of his uncle Vijayáditya, who had been viceroy of Vengi-des'a, the king deputed his son Rájarája to assume the office, but after holding it for one year, 1078, he resigned it in favor of his younger brother Vira Deva Chola, who assumed the title of Kulottunga Chola. His grants are found in great numbers from 1079 up to 1135." It seems to me clear that A'hava Malla must have formed an alliance with the Pallavas against the Cholas, and married a Pallava princess that he recovered the north east of Mysore, which had belonged to the Pallavas but was at this time overrun by the Cholas, and formed the new province of Nalambaváli—whose name connects it with the Pallavas,—as a barrier against Chola encroachments on the Western Chálukya dominions.

To continue our history. Bhuvanaika Malla was apparently a weak prince and did not long retain possession of the crown. But he had a powerful minister and general in Udayáditya of the Ganga family (p. 144). His title of *Mane Verggade Dandaníyaka*, corresponding to Lord High Chamberlain, is deserving of notice as indicating the growth of luxury at the Chálukya court, which will be remarked on agam. Udayáditya, it is said (p. 164), defeated before 1071 a secret conspiracy against the throne and against the guru, and seizing the property and jewel-laden women of the conspirators, handed them over to his emperor. By 1075 we find him (p. 142), after many victories, raised to the dignity of viceroy of the Banavase province and other districts, and in the enjoyment of regal honours.

Vikrama in 1076 expelled his brother, seized the throne, and became the most powerful of the Chálukya monarchs, uniting (p. 87) the qualities of the sixteen preceding kings, that is, up to his namesake Vikramáditya I. He set aside † the ancient era of S'aliváhana, and from his accession established the Chálukya Vikrama era, which continued in use as long as the Chálukyas were in power. Many interesting particulars regarding him are contained in Bilhana's *Vikramánka Deva Charita* ‡

Previous to his accession to the throne he had gained so many important victories, chiefly against the Cholas and other powers south of the Tungabhadra, that his brother, moved by jealousy, sent forces into the Banavasi country

\* Sir Walter Elliot, *Mad. J. L. and S VII.*

† Literally *rubbed it out*, as figures are swept out of the sand by school boys.

‡ Edited, with an introduction, by Dr. G. Bühler, Bombay.



(the Shimoga District) to seize him, but Vikrama destroyed them. He seems however to have taken the precaution of strengthening himself by alliances. For he married his daughter to Jayakesi, king of the Kadambas, whose capital was then at Goa, and formed a friendship with his former enemy the Chola Rája, which was cemented by his marriage with the Chola princess. The Chola king died soon after, and his kingdom was thrown into a state of anarchy. On hearing this, Vikrama, who was still tarrying on the Tungabhadra, at once started for the south, in order to place his wife's brother on the throne. He entered Kánci and put down the rebels there, then destroyed the enemy throughout Gangakunda, (no doubt the same as Gangavádi); and re-established the Chola power.

But not long after his return, he learned that his brother-in-law had lost his life in a fresh rebellion, and that Rájga, the lord of Vengi, had taken possession of the throne of Kánci. Vikrama at once prepared to march himself against the usurper, but the latter opened negotiations with Somes'vara at Kalyána, who, thinking a favourable opportunity had offered itself for the destruction of his hated brother, eagerly entered into alliance. He followed so closely on Vikrama's march to the south, that when the latter came up with Rájga's army, Somes'vara's forces were encamped not far off in his rear. A terrible battle ensued, in which victory declared for Vikrama: Rájga fled, and Somes'vara was taken prisoner. This was in 1076.

Vikrama placed his younger brother Jaya Simha in the government of Banavase and repaired to Kalyána. He there heard that a *svayamvara* was proclaimed for Chandralekha or Chandala Devi, daughter of the Silahara prince of Karaháta, and possessed of marvellous beauty. He also ascertained that the lady on hearing of his valiant exploits had fallen in love with him, and therefore hastened to the festival, where he was chosen as the bridegroom from among the assembled princes of Ayodhya, Chedi, Kanyakubja, Kalinjara, Malava, Gurjara, &c., who, though filled with anger at the result, were restrained from violence through fear of the great Chálukya.

Next year his brother Jaya Simha rebelled, and collecting a large army advanced to the Krishna. Vikrama being forced in self defence to take the field against him, a battle was fought, in which Jaya Simha was defeated and taken prisoner. The remainder of Vikrama's reign seems to have been peaceful, with the exception of an expedition in 1081 against Kánci and the Pallavas, and one north of the Narmada in 1083. But towards the close he was invaded by the Hoysala Ballála king, who was driven back by his general Achyugi Deva.

In the present volume an account of Vikrama's conquests will be found at pp. 129, 175, 14 and 88. In 1077 he appears as residing at Tagiri (pp. 130, 163), perhaps the modern Daulatabad. In this year, on his son's birthday,\* he makes a grant (p. 131) to the Chálukya Ganga Permmadi Jinálaya at Bal-ligámve. His governor of Banavase and associated districts at this time was Barmma Deva (pp. 130, 163, 18). In 1079 his younger brother Jaya Simha, who before long rebelled against him, was viceroy of Banavase (p. 306), with the titles S'rimat Trayalokya Malla Vira Nolamba Pallava Permmnanadi Jaya Simha Deva. Moreover, though styling himself head jewel of the Chálukyas, he also claims to be prince of the world-renowned Pallava race. Perhaps his father A'hava Malla's queen was a Pallava princess. If so, Vikrama himself must have borne the same relationship to them. Before the next year must have occurred Jaya Simha's rebellion and defeat, for we then find (p. 166) Vikrama's chief minister Anantapála appointing Govindarasa to rule the Banavase province, while (p. 135) Gundamarasa, a Mane Verggade Dandanáyaka, had the management of the taxes and duties. In 1394 the Hoysala king appears (p. 326) as subordinate to Vikrama. In 1096 a general named Kálidása is named (p. 170) as gaining great distinction against the Lála, Magadha, Nepála, Panchála and Pándya kings.

The luxury of the court continued to increase with the growth of its power and wealth, and in 1028 we find (p. 108) Bivanayya, a great minister and (?) senior Lála-Kannada ambassador, bearing among his titles, besides Palace Chamberlain, officer over the female apartments, and president of the concubines! Perhaps he was an eunuch. He causes Padmanábhayya to be appointed governor of Banavase. In 1102 Govinda appears (pp. 78, 127) still as a dependent of Anantapála's, in charge of the taxes of Milvalli. In 1103 he is again (p. 140) governor of Banavase. Anantapála has by this time received a title as Bánasa Verggade Dandanáyaka, lord high chief of the kitchen! In 1107 he is (p. 200) Bánasa Mane Verggade and Govinda still at Banavase. In 1108 we have (p. 18) Achchupa Náyaka appointed by him governor of Nolambávadi. In 1112, Govinda, still ruling Banavase under the orders of Anantapála (p. 85), makes a gift at the request of Káma Deva, with the title Tribhuvana Malla, of the Pándya line, said to be the ruler of Konkana and Haive. In 1114 Anantapála is still in power (p. 177), with Govinda under him, who has now the title of Mane Verggade Dandanayaka and claims to have

\* The 22nd December 1077. this must have been Soma who succeeded him, and the offspring of his bride won at the *svayamvara* already mentioned. There is a lively description of his childhood at p. 88.

'washed away the stain of the ignorance of the other generals who commanded in the palace of the king Vikramārka.' In 1115 he appears (p.185) as making war in the south, and neither his name nor Anantapāla's occurs after this. But in 1121 we find (p. 15) a Pandya Deva, perhaps Vira Pandya, with the title Tribhuvana Malla, ruling Nolambavā'i. He also bears the title lord of Kānchipura, which would indicate some victory gained over that city, and a succession of these Pāndyas continued to rule Nolambavāli for a considerable time from Uchchangi durga. the district around which is even called the Pāndya mandala.\* Vira Pāndya is said (p. 70) to have plucked off the crown of Paundra on the field of battle, while Vijaya Paniya is described (pp. 8, 52) as defeater of the designs of Rajiga Chola.

Soma, called Bhūloka Malla or Tribhuvana Malla, Vikrama's son, succeeded in 1127 to a kingdom powerful and prosperous on every hand (p. 88). To him all kings applied the name Sarvajña mahipāla (p. 68). In 1138 we find (p. 329) Vinayaditya of the Hoysala line in subordination to him, ruling the centre and west of the present Mysore, while in 1142 Vira Pāndya Deva appears (p. 6) as the governor of Nolambavāli Jagadeka Malla, it is said (p. 58), ruled over the Pallava kingdom, from which he had driven the king; thus bringing to an end the long succession of alternate hostilities and alliances between the Pallavas and Chalukyas from the very time when the latter first appeared in the Dekhan in the 4th century. In 1149 we have an account (p. 97) of the S'ántara kings of Hombucha or Humcha (Paṭṭi Pombuchchapura), in the Nagar country, who were feudatory to him. At that time Jagadeva, with the title Tribhuvana Malla, appears as ruling in the place called Setu

\* The origin of these Pāndyas, who are found ruling the same district to the beginning of the 13th century, when they were subdued by Vira Ballāla (p. 268), is related at p. 69. They claim to be Yādavas, and the following is the succession as gathered from that and other notices of them in this volume.

A ditya Deva	...	Pāndya Raja (m. Sāvāla Deva), whose sons were	...	...
Pāndya Rāja	...	Pāndya Deva	...	...
Chedi Rāja	...	Vira Pāndya Deva, Tribhuvana Malla,	...	...
Dampala	...	(m. Ganga Devi, Vijaya Devi), and	...	1121 to 1147
Vira Pāndya	...	Kāma Deva, Nigalanka Malla	...	...
Dampala	...	Tailapa (son of Pāndya Deva)	...	...
Kavela	...	Trinetra (son of Vira Pāndya Deva)	...	...
	...	Vijaya Pāndya Deva (son of Kāma Deva)	...	1151 to 1171
	...	Pāndya Deva	...	1200

(I think in Canara)\*. He is mentioned among the kings overcome by Vishnu Varddhana of the Hoysala line (p. 263).

Under Nurmadi Taila, having the title of Trailokya Malla, the Chalukya dynasty, which had reached its zenith under the last Vikramaditya, began rapidly to decline. A powerful noble named Bijjala, of the Kalachurya race, had been appointed general of the Chalukya armies, and the influence which he thereby obtained he turned against his sovereign, and expelled him from the throne. This event occurred in 1157. The Chálukya king retired south and maintained himself in the Banavase country. The religious feuds which raged at Kalyana in connection with the establishment of the Lingayat creed kept the hands of the Kalachuryas fully occupied. The Chálukya influence therefore was not extinguished, and Somes'vara, the last of his race, succeeded to the fallen fortunes of his house in 1182. What ultimately became of him does not appear, but the Hoysala Ballalas of Dorasamudra from the south and the Yádavas of Devagiri from the north, soon closed in upon the disputed dominions; and the great and powerful Chálukya name disappears from history as that of a dominant power, though certain descendants of the line appear to have ruled in some parts of the Konkan till the middle of the 13th century.

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\* The following is the account, as given in this place, of the S'ántara kings, who were Jains —

S'antara, S'antares'vara, several kings of this name.

Kamana.

Sing Deva.

Taila.

Káma (m. Bijjala Devi. Her sister Battila Dairi was m. to Vijayáditya Deva of the Kadamba family, whose son was Jayakesi).

Jagadeva, Jagaddeva, Tribhuvana Malla . . . . . 1149

Sing Deva, his brother.

Bammarasa, his son.

But the kingdom of Hombucha was established soon after the subjection of the Kadambas by the Chálukyas in the 5th century. Jinadatta Ráya, its founder, was of the solar line, and his descendants claim to be of the Ugra race, lords of the northern Madhura (*Gazetteer of Coorg*, 26). The latter would make them of common origin with the Pandyas of Madhura in the south. Jinadatta subdued the country as far as Kalasa (Kallur District) and the capital of the kingdom was subsequently removed to Sisila or Sisugali on the Manjarabad frontier, and later on to Kárcali in S. Canara, lieutenants being appointed to Bárkur, Bangádi, Múdu Bidare and Mulki (see *Gazetteer of Mysore*, II, 374). The rulers of Sisugali are expressly called Pándyas (p. 83). The Kárcali rulers had the general name of Bairasa Wodeyar and continued in power to the 16th century.

The first of the Huncha kings who took the name of S'ántana or S'ántara would appear to have been Varmma or Barmma, born in 925 and ruling in 977. He was succeeded by his brother Vikrama S'ántana, and then follows Vira or Bira S'ántana.

And here it becomes necessary to notice more particularly the professedly Chálukya grant of Vira Nonamba, No. 158, and to show its connection with the alleged Pándava grants of Janamejaya Nos. 130, 133, and 139, with the view of establishing their real dates. The best known of these is the Gauj agrahára inscription, No. 130, which has been the subject of much controversy. It was first brought to notice by Colonel Mackenzie about 1801 and examined by Colebrooke (*As. Res.* IX, 446), who denounced it as unauthentic, and declared that the astronomical data in it would not bear the test of a critical examination. These data, as interpreted by Colebrooke, were given by Colonel Ellis to Sir G. B. Airy, the Astronomer Royal, who therefrom calculated that the eclipse mentioned in the grant occurred on Sunday the 7th of April 1521 (*J. Bo. Br. R. A. S.* X, 81). On this high authority it was concluded that the grant was a forgery of the time of the Vijayanagar kings in the 16th century.

Of these grants by Janamejaya, the one at the Bhímankatte maṭh, No. 139, is dated in the year 89 of the Yudhisṭhira era, which would be 3012 B. C! The three others, belonging respectively to the Gauj agrahára, No. 130, the Kuppagadde agrahára, No. 133, and the Begur agrahára (not in this collection), all correspond in their contents and date, which is not referred to any era, and profess to have been granted at the sarpa yága to the, officiating Brahmana. But they also correspond in the descriptive portion with No. 158, which is dated in 366 of the Ś'aka era, only that this grant is attributed to Vira Nonamba of the Chálukya line, instead of to Janamejaya of the Pándava line. They are all in the Nandi Nágari character, but employ a second form of *r* to express the now obsolete Hale Kannaḍa letter. A minute comparison of them has been made by me elsewhere (*Ind Ant.* VIII 80 ) and I will here only state the grounds on which Sir G. B. Airy's date must be rejected, and the grants assigned with some probability to the end of the 12th century.

The dates of the three Janamejaya grants are thus given :—

Tungabhadra - Handrá-angame s'ri-Harihara-Deva-sannidhau kaṭakam-utkalita Chaitra mása  
(*Begur*) kṛṣṇa-pakṣe Bhauma-dine tritayáyám Indrabha-nakṣatre sankránti vyatí-páta tan nunita.  
(*Kuppagadde*) kṛṣṇa-pakṣe Soma-dine Bharaní-mahá-nakṣatre sankránti vyatí-páta-nimitte.  
(*Gauj*) kṛṣṇa-pakṣe So .. ...) karaná uttaráyana sa..... .. vyatí-páta-nimitte sūryya-  
parbani-ardhaha grása-grahita-samae.

and the exact part of the sacrifice at which the grants were made, thus :—

*Begur.* Sarppa-yága árambha-samae.  
*Kuppa.* Sarppa-yága-purṇāhuti-samae.  
*Gauj.* Sarppa-yága-purṇāhuti-tad-anga-samae.

Now, the *So* of the Gauj inscription, which, with the preceding *akshe*, being at the edge of the plate, has got broken off since Colebrooke's time, (see his transcript in *As. Res.* IX) was the beginning of the words *Soma-dine* or Monday, as clearly appears from the Kuppaga lde inscription. This, of course, Colebrooke could not guess. He attributed the grant to "the time of a partial eclipse of the sun which fell on a Sunday in the month of Chaitra, when the sun was entering the northern hemisphere, the moon being in the nakshatra *As'vini*"; adding in a note, "such is the deduction from the text, which states a half eclipse of the sun in Chaitra on the sun's entrance into the *uttarāyana* or northern path at the moment of *vyatipāta* (which imports new moon on a Sunday in any one of the undermentioned nakshatra *viz*: *As'vini*, *S'ravana*, *Dhanishtha*, *Ardra*, *Aslesha*, and *Mrigasiras*, the first of which is the only one compatible with the month)". Sir G. B. Airy very naturally calculated from the data as interpreted by Colebrooke. But that he was wrong is evident from the fact that the eclipse is said to have happened on Monday and not on Sunday.

The actual calculations, as made for me by the native astronomer *Siddhānti Subrahmaṇya Śāstri*, result in giving the year 36 of the *Kali yuga*, or 3066 B. C., which is of course fabulous. But by accepting the phrase *kaṭakam ukulita* as embodying the date, and taking the letters in the direct order, *ka ta ka m* give us 1115, or in the usual manner reckoning that year as complete, A. D. 1194; and from Struyk's *Catalogue of Eclipses* it appears that a partial eclipse of the sun occurred on the 22nd of April 1194. So much for the *agrahāra* grants. With regard to No. 158, which, in addition to *kaṭakam*, gives us S'aka 366 as its date, the only way that occurs to me of reconciling the two is, to take the sum of these figures, 15, as expressing 1115 without the hundreds, a system of which there are examples, and which is common enough among Europeans, as when we speak of 78 meaning 1878, &c. At the same time, S'aka 366 may notwithstanding be a real date, preserved in the annals of the *Chālukya* house, as that when the first alliance with the *Pallavas* was formed, and now made to do duty in this corresponding case.

In favour of A. D. 1194 being pretty near the actual date the following evidence may be adduced. In the Gauj grant the village is called the *Gautama agrahāra*; now, *Gautama* was one of the line of *munis* who were *āchāris* of the *Kedāres'vara* temple at *Balligrāma*, and it is evident that he was officiating from A. D. 1130—1150 (see pp. 87, 97, 99, 102, &c.). Again, No. 56 whose date is also about A. D. 1150, mentions (p. 126) the "*mahājanangalu* of *Kuppagede*": which village was therefore an *agrahāra* at that time. Moreover

the sarpa yaga, according to the traditions of the place, was performed at Hiramagalur, near Chikmagalur, and an inscription there shews that it was an agrahara in the time of Trailokya Malla (1150—1182). Furthermore, the Kilva Raya of No. 158 corresponds with the Kilvogodeyarasa of No. 13, dated in 1169. And further, the origin of the unusual title *Tala-Prahāri* is related in the inscription No. 173, dated about 1184, and it is applied to a Nolamba. Moreover, from the names and description of Jaya Simha, the younger brother of Vikrama, as given in No. 165 it is evident that Vira Nolamba implied a prince who was the offspring of a Chálukya-Pallava union.

For these and other reasons, which will occur on comparison of the grants, I incline to the opinion that they may be of the latter part of the 12th century. Also, from the royal titles in the three agrahara grants being distinctively Chálukyan, and the entire descriptive portion corresponding so closely with No. 158, which is expressly stated to be of Chalukya origin, that the grants emanated from a Chálukya prince by a Pallava mother. There were not wanting reasons for falsifying the date at this period. For the representative of the Chálukyas, driven from power by the Kalachurya king Bijjala, was maintaining a doubtful authority in the Banavase country, soon to end in the extinction of the dynasty. The Pallavas had equally lost their kingdom and lately become dependents of the Chálukyas. Moreover, in the religious world the triumphs of the Lingayet faith were rapidly overthrowing in the north of Mysore the authority of the Brahmans. The merchant Máro S'etti in No. 158 had no objection to attribute his grant to a prince of Buddhistic associations, such as the Pallavas were, but the agrahāra Brahmans thought it safer to go back to a vague antiquity and an orthodox prince.

*Kalachuryas*.—The Kalachuryas or Kalabhuryas were one of the royal houses subjected by the Chalukyas on their first arrival in the south. They were apparently connected with the Haihayas in descent. From the inscription at p. 64 we learn that the founder of the line was named Krishna, and that he was born of a Brahmani girl by Siva. 'He slew in Kálanjara an evil spirit of a king who was a cannibal and followed the occupation of a barber; and taking possession of his kingdom reduced the nine lakh country of Dahala mandala (Chedi or Bandelkhand) to obedience, and ruled in peace.' After several generations, Kannama Deva arose in this line of kings. His sons were Bijjala and Sanda Rája. The latter had four sons, Nammugi, S'ankha Varmma, Kannara and Jogama; of whom the first and last seem to have ruled in succession. Jogama's son was Permádi, who was the father of Bijjala.

The latter, as has been related, took advantage of his position as general of the Chalukya armies, and perhaps induced by carelessness or weakness in the sovereign, to usurp the throne. But for several years he did not assume the royal titles, and it would appear (from p. 61, 189 and similar passages in his grants) as if he had formed on expectation of being recognized as a legitimate successor of the Chálukyas. It was not till the fifth year of his usurpation, or 1161 (p. 94), that he marched to the south, whither the Chálukya prince had retired, and there proclaimed himself supreme.

The following is the list of the Kalachurya kings —

	A. D.		A. D.
Bijjala, Bijjana, Nisanka Malla or Tribhuvana Malla	1156—1165	Sankama, Nisanka Malla or A'hava Malla	1176—1181
Ráya Mu all Sovi, Somesvara, Vira Vijala or Bhuvananka Malla ...	1165—1176	A'hava Malla, Aprati Malla	1181

Among the titles in their inscriptions, of which there are many in the north of Mysore, are the following —lord of the city of Kálanjara (the well known fortress in Bandalkhand), having the flag of a golden bull, Malla of the S'amvara Siddagiri durga.

It appears (pp. 93, 192, 159, 66) that Bijjala had a minister named Kasavaya or Kasapaya. While the former was still a general of the Chalukya army (p. 58), Kasavaya was the governor of Banavase, in 1157. Under his orders, Kesi Raja (p. 154), Kes'imayya or Kes'ava Raja (p. 190) was the Herggaite Danaínáyaka and governor of Panavase from 1157 to 1160 (p. 182). The conquests by which the latter had raised himself to favour are given at p. 155, and embrace all the region about the Tungabhadra in the Bellary and Shimoga Districts and westwards to the coast. In 1160 we find (p. 66) Kasavaya's nephew Baranamarasa ruling the Banavase country, after having gained a victory over the Hoysala forces on the banks of the Tungabhadra. In 1161 he is still in that position (p. 93). In 1165 we have (p. 61) Vijaya Pándya, the son of Káma and nephew of Vira Pandya, ruling the Nonambavadi country. Subordinate to them was an officer of the Sindha family, whose origin is related at some length, though unfortunately the inscription is legible only to a certain point. The founder of the line was born from the union of S'iva and Sindhu, and nursed on the milk of a tigress created for the purpose!

\* His name is the same as that of the author, living at about this time, of the *S'addamanidarpaṇa*, the ancient grammar of the Kannada language in Kannara, and we find him (p. 192) making special provision for good teachers of Kannada, but his genealogy as given pp. 154 and 117 does not accord with that of the grammarian as given in his work. Balligrāma is specially described (p. 94) as containing grammarians of many schools.



Mālātī Devī was appointed his family goddess, and Karahāta given him as a kingdom. The Sindhās had a blue flag (*nīla dhvaja*) and a tiger signet (*vyaḅha m rga lāncchana*) and ruled many lands within the Four Thousand of Sindhā and Karahāta.

Vijaya Pānḍya rules Navambavādi down to 1169 (pp 17, 71, 23) but it will be noticed that he makes no acknowledgment of any higher authority, as if the Pānḍyas were now independent. There is little doubt that the commotions connected with the establishment of the Lingayēt faith by the minister Jasava, as will be noticed under religious sects, ending in the murder of the king Bijjala, must at this time have weakened the authority of the government.

But we find (p. 110) mention of what seems like an act of abdication on the part of Bijjala in favour of his son Rāya Murāri Sovi Deva, who sends for Byāḅke Kesimayya (perhaps the former governor of Banavase, before mentioned) and directs him to take the government of all the countries forming the treasury of the south. These, it appears (p. 111), were the Taddavadi Thousand, the Hanugal Five Hundred, and the Banavase Twelve Thousand, which he ruled for a long period in peace, a statement which is confirmed by finding him (p. 161) still in power there in 1179.

In 1171 we find (p. 52) Vijaya Pānḍya, still apparently independent, calling himself "defeater of the designs of Rājiga Chola" an epithet already adopted 20 years before under the Chālukya king Jagadeka Malla (p. 8). His chief minister is Vijaya Permāḍi, and he also has under him the representatives of the Kadamba family. In 1173 Permāḍi's son Durgarasa appears as *adlikāri* of Banavase (p. 54).

Under Śankama Deva luxury had attained to that pitch of excess which presaged the speedy overthrow of the sovereignty of the Kalachuryas. A graphic description of this appears (p. 76) in the gifts presented to him by foreign powers, among whom Lāla (the Konkan) sends young girls. In 1180 we accordingly find (p. 138) Kesimayya, the experienced governor of Banavase, dubbed "chief of the female apartments".

In 1181 it appears (p. 116) that A'hava Malla, the younger brother of Śankama, had come to the throne. He also sends for Kesimayya (p. 117) and appoints him to govern the south 'so that the country may have quiet' and he, accepting the charge, appears, with the names Krishna Keśava Deva, as ruling (p. 119) Banavase, Hayve, S'antalige, Yededora and other associated countries. Among A'hava Malla's generals was Chandugi Deva, who claims (p. 117) to have burnt the territory of Vijayāditya (of the Kadamba line, ruling in the

Konkan, see p 119) and taken the Chola and Hoysala kingdoms. Out from p. 119 it would appear that the Hoysala king Vira Ballala reduced these chiefs to subjection.

*Hoysalas*—This dynasty, like that of the Gangas, was essentially Mysorean, and ruled this country with great glory from the 10th to the 14th century. The earlier kings were Jains. They claim to be Yādavas and therefore of the lunar line.

The founder of the family was Sala, and the exploit which raised him to a throne is related in many inscriptions (pp 214, 31, 322, 260, 271, 324, 275). Going one day to worship Vāsantika his family goddess whose temple was in the forest near Sas'akapura his devotions were interrupted by a tiger, which bounded out of the jungle glaring with rage. The *yati* of the temple, snatching up a *sūlāli*—a slender iron rod—gave it to the chief, saying in the Karnataka language *Hoys Sala!* Strike, Sala! on which the latter discharged the weapon with such force at the tiger as to kill him on the spot. From this circumstance he adopted the name Hoysala, formed from the words of the *yati*'s exclamation, and the dynasty so called descended from him had a tiger (*sūlāli*) as the device on their flag.

The following is the list of the Hoysala kings, with their dates as obtained from the sources indicated, but their inscriptions are not so dated as easily to establish the exact year of each king's succession. There is every reason to believe that Sala was a chief of some district immediately to the south of the Chandra Drona or Buba Būdan mountains in the Kadur District. According to the *Channa Basava Purāna* Hoysala was crowned in A D 878† but this seems too early.

Inscriptions.		Channa Basava- na Lalapana	Kongu Desa Rājavalī.
10, 9—1047	Sala, Hoysala	984—1043	
1065	Vinayāditya	1043—1073	—1068 ..
1117—1138	Yecyanzi, Prayanzi, Vira Ganga Birta Deva, Vishnu Vardihane, Tribhuvana Malla	1073—1114	
1142—1191	Vijaya Narasimha, Vira Narasimha	1114—1145	1090—1147
1191—1207	Vira Ballala	1145—1188	1147—1174
1223	Vira Narasimha	1188—1233	1174—
1252	Soma, Vira Somes'vara	1233—1249	—1237
1262—1287 ..	Vira Narasimha	1249—1268	1237—1283
1310	Ballala Deva	1268—1308	1283—1318

\* He seems to have been one of the Huncha gurus, and named Vaidhamāna munindra.—*Gaz. Mysore*, Vol I, p. 373.

† Kattel, *Naga Varmma's Chhandas*. Intro 1.

Till the beginning of the 12th century the Hoysalas were apparently feudatories of the Chálukyas, but Vishnu Varddhana then made them independent. Vinayáditya, the son of Sala, is said (p. 329) to have ruled over a territory bounded by Konkana, Bhadada-vayal-nád, Talakádu and Sávi-male, and also (p. 261) described as threatening the Konkanas and (p. 329) the Malapas. His wife was Keleyabbe or Keleyalá Devi, who appears (p. 329) as taking a great interest in Mariyáne Dandanáyaka, promoting his marriage, and on that occasion obtaining for him in 1039 the lordship of Sindigere near Chikmagalur. She bore to the king a son Ereyanga or Pereyanga, who succeeded him, and perhaps from assuming the protection (p. 307) of the Ganga prince, who had lost his kingdom, took the name of Vira Ganga. The conquests of Ereyanga are somewhat vaguely described (p. 261). He married Achala Devi and had three sons,—Ballala, Biti Deva and Udayáditya. Of these, Ballála does not seem to have come to the throne. The principal thing related of him in the inscriptions here collected is (p. 330) that in 1103 he was living at Belápura (Belur), and on the same day, in the same marriage hall, married the three accomplished daughters of Mariyáne Dandanáyaka of the second generation, renewing the gift to him of the lordship of Sindigere bestowed on the family before.

Biti Deva, under his subsequent name of Vishnu Varddhana, was one of the most celebrated kings of this line and of his time. He was converted, probably in 1117, from the Jain faith to that of Vishnu by the Vaishnava apostle Rámánujáchári, who had taken refuge in the Hoysala kingdom from the persecutions of the Chola king Karikala, an uncompromising Śaiva. Vishnu Varddhana would appear (pp. 326, 328) to have been feudatory to the Chálukya king Vikrama or Tribhuvana Malla, and commander of a considerable part of his forces (p. 330). His ambition was fired (p. 262) by the stories of the valour and glory of the Sauvira kings.\* As soon as he had made himself independent master of the Hoysala kingdom, 'taking up the circle of the points of the compass,' he burnt Talakádu†, the capital city of the Gangas, and took possession of the Ganga kingdom, being the first of his line to rule it (p. 262). From this conquest he took the titles Bhujabala Ganga. It would appear (p. 332) that he was assisted by Mariyáne Dandanáyaka.

During the 200 years which intervened from the capture of Talakádu by the Cholas and their overthrow of the Ganga kingdom to this time when the Hoysalas acquired possession of them, a period of anarchy no doubt prevail-

\* Probably kings of Rajputana.

† Talakádu has been described (Wilson, *McK. Coll.* I. iv) as the early capital of the Hoysalas. This is an error: Dorasamudra was their capital during the whole time of their power.

ed in the south of Mysore. But there are accounts of the springing up of a kingdom there during that interval, which, but for the triumphs of the Hoysalas absorbing the whole country, might have secured a greater place in history. The stronghold of this young power was Bettada-kōṭe on the well known Gopalswāmi hill. It belonged to a family of nine brothers, called the Nava Danāyak Bhīma Danāyak, one of four of the brothers the chief of whom was named Perumāl Danāyak, and who had quarrelled with the other five, gained possession of Nagarapura (Nanjangud) and Ratnapuri (Heelatale) and set up a separate government. After a time they returned to attack Bettada-kōṭe, which, after a siege of three years, was taken by stratagem. Mancha Danāyak, who conducted the defence, seeing the citadel taken, leaped from the hill on horse-back and was killed\*. The four victorious Danāyaks, placing a junior member of the family in the government of Bettada-kōṭe, set forth on expeditions of conquest, in the course of which it is said they penetrated as far as Goa on the north; to Davasi Betta (the southern limit of Coorg) on the south; to the Bisale ghat (in the north west of Coorg) on the west, and to the pass of Satyamangala (to the north east of the Nilagiri) on the east. This includes the whole of the hill region to the west and south of Mysore, and these Danāyaks may possibly be the Male Rājas (or hill kings) and Malapar whom the Hoysalas claim to have subdued.

To return to Vishnu Varddhana. His conquests in the south (pp. 263, 215, 32, 331) extended over Kongu, Kovatūru (Coimbatore), and Toreyūru, and in the east, to Kolālapura (Kōlar), Nangali, Vallūru (Vellore), and Kāñchipura (Conjeveram). Westwards he acquired the whole of the Male and Tulu countries (p. 215, 263). The range of his expeditions northwards (p. 308) was as far as Vengiri, Uchangi, Virāta, Polalu, Pankapura and Eanavase. He subdued Jayakesi (p. 216) the Kadamba king, Jagat Deva (p. 233) ruling Tuluva, Narasimha (p. 263) or Narasimha Varmma (p. 331), the Pallava king; overcame Chola, Kerala, and Pāṇḍya; subdued As'vapati, Gajapati and other kings, &c. In short, 'he disturbed all the world with the noise of his armies' (p. 216), 'trod it to dust with the squadrons of his Kāmbhoja horse' (p. 263), and 'overwhelmed his enemies as if the great deep had been broken up, the coursers of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their neighing' (p. 215).

The boundaries of his kingdom in 1117 are thus stated (p. 263)—the lower ghat of Nangali on the east; Kongu, Cheram, Anamale on the south; the Barkanūr ghat road of Konkana on the west; and Sāvi-male in the north.

\* The site of this leap is still pointed out.

And in 1136 the provinces of his kingdom are given (p. 216) as Talakádu, Kongu, Nāngali, Gangavádi, Nólambavádi, Māravádi, Huligere, Halasige, Banavase, Hānūgalu, and Nāḍugonla, that is, the whole of the present Mysore, with Combatore, Salem, parts of Bellary, Dharwar, Canara and Malabar. His chief ministers were (p. 332) two Jain brothers, Mariyāne Dandanāyaka and Bharatana Dandanāyaka. His wife, and the mother of Narasimha who succeeded him, is called (p. 32) Lakuma Devi and (p. 264) S'ántala Devi. From the continuation of No. 117 it would appear that the birth of his son took place in 1136 at the time when he had gained some victory at Bankapura, and that both events were attributed to the favour of Párs'vanátha, whose temple he had recently caused to be built at Hanasoge (Hassan District). He accordingly named his son Vijaya Narasimha, and the god Vijaya Párs'va.

Vijaya Narasimha would seem to have succeeded to an established and peaceful kingdom. He must have been a minor at the time, and this may account for his mother S'ántavo being mentioned (p. 328) among his counsellors. He is said (p. 327) to have been like a god, enjoying the pleasures of the gods, and his glory to exceed that of the elephant kings, doubtless the Gangas. His standards are described (p. 308) as being planted as far north as Devagiri.

His queen was Achalá Devi and they had a son Vira Ballála, who rivalled even Vishnu Varddhana in the glory of his reign and the extent of his conquests, so that the Hoysala kings are also called after him the Ballála kings. Vira Ballála's conquests are described at p. 104. They were principally to the north, where a fierce contest arose between the Hoysalas and the Yádavas of Devagiri for the possession of the late Chálukya-Kalachurya dominions. The Pándya ruling at Uchchangi was reduced to submission (p. 266) and his power restored to him. After a defeat of the general of the Kalachuryas, in consequence of which he appropriates their titles of Giridurga Malla and Malla of the S'anivára Siddigiri durga, and carrying his dominions up to and beyond the Krishna, Vira Ballála made Lokigonda (Lakkundi in Dharwar) his residence for some time, and here took place the great and sanguinary battle (described p. 32) between him and Soma the general of the Devagiri king Jayatuga Deva. In 1192 his minister Eraga was governor (p. 104) of Banavase and Sántalige. In 1205 it appears (p. 137) that Pananappa Arasu was ruling Banavase.

Vira Narasimha, the son of Vira Ballála by Padmalá Devi, succeeded his father. His army was chiefly employed in the south (p. 34). He is described (p. 33) as churning with the Mandara mountain of his powerful right arm the ocean of the Kádava army into which the Pándya alligator had plunged, and

thus acquiring numerous elephants of great strength. He overthrew, it is said, the Kádava king, Makara, the Pándya king and others and gave the crown to Chola. Also (p. 272) that he dragged out the Chola king, who had been overwhelmed under the clouds of dust raised by the march of hosts of enemies, and set him up again in power. Whatever the incident referred to may have been, the Hoysalas claim in their later inscriptions to be "thrusters out of the Pándya Ráya, and setters up of the Chola Ráya." Narasimha's wife was Lokámbiká, whose native place was apparently at Turuvekere (Tumkú District). His general and minister was (p. 34) Polálva, who had also held that position under Vira Ballála. He erected the temple of Harihara on the Tungabhadra, and was called Tolagada Kamba (unshaken pillar).

Soma or Vira Somes'vara apparently (p. 272) had a generally peaceful reign. His queen is stated (p. 272) to be Bijjah Devi, 'to move within the space illuminated by whose toe-nails made the wives of other kings honourable'! But he appears (p. 322) to have married Somala Devi, and with her taken up his residence at Vikramapura, 'which he had established for his own pleasure in the Chola country, conquered by the power of his own arm'.

Narasimha, the son of Soma by Bijjah, succeeded him on the throne. He had a general Perumála (p. 273, 11), called the king of the Ráuttas, who gained some victory over a chief named Ratnapála and thence had the title Javanike Nárayana. Soma, the son of the king's elder sister, was his minister (p. 324). He founded the agrahára of Somanáthapura on the Kávéri, and erected the celebrated temple there (p. 325, 50). Narasimha's son, it would appear (p. 7), was Ballála Deva, who, as commander of the army, together with his cousin Soyana, ably supported his father and eventually succeeded him on the throne. His ministers were Mendige Deva and Aliya Mácheya.

The grant containing these particulars falls in the very year that the Ballála dominions were invaded by a Muhammadan army under Káfur, the general of Ala-ud-Din, the second king of the house of Khilji or second Pathan dynasty. A great battle was fought, in which the Ballála king was defeated and taken prisoner. Dorasamudra was sacked, and the enemy returned to Delhi literally laden with gold. Another expedition, sent by Muhammad III of the house of Toghlak in 1326, completely demolished the city. After the first defeat the seat of government seems to have been removed to Belur, the king now retired to Tondanur (Tonnur), 9 miles north of Seringapatam, at the foot of the Yádava hills. He is said to have borne the name of Vishnu Varddhana.

Thus ended the rule of this powerful line, consisting of nine chief princes, and thence called the Nava Ballála; which, from a very small beginning,

had, by the valour of its several members, subdued the whole of Karnáṭaka up to the Krishna, with Tuluva on the west, Dráviḍa on the east, and part of Telingána on the north-east.

*Yādavas*.—This line of kings arose in the northern part of the old Chálukya kingdom, the founder being contemporary with Vira Ballála of the Hoysala line. They overcame the Kalachuryas and became masters of all the Western Dekhan, having their capital at Devagiri, the ancient Tagara, and now known as Daulatabad. Their standard bore the device of a golden garuda.

The following is the list of the kings —

	A. D.		A. D.
Ballam, Bhallama ...	1183—1193	Mahadeva ...	1260—1271
Jayatuga, Jitugu, Jaitpala ...	1193—1210	Rámachandra, S'ri Ráma	1271—1310
Simhana, Singhana ..	1210—1248	Śankara	1310—1312
Kandara, Kanhara, Krishna	1248—1260		

If the inscription No. 101 belongs to the first king of this line, it would appear that he had taken possession of the Banavase country. But the Hoysala king Vira Ballála soon drove the Yādavas beyond the Krishna. Their genealogy is given at p. 44. It was not till the time of Simhana Deva that they re-appear in Mysore. Among the conquests of the latter (pp. 20, 72) he claims to disperse the dark clouds the forces of the Karnáṭaka kings. His minister was Hemmaya Náyaka, who 'so discharged his duties that the king was not disturbed in his enjoyments' (p. 72). An amusing description of the proclamation of Mahadeva's accession to power is given (p. 45), where his heralds summon all the neighbouring kings forthwith to submit to him. He is said to have acquired the Telunga kingdom and established the kings in their three cities. Rámachandra was the first to regain a footing in Mysore. His general Sáluva Tikkama claims (p. 47) to have taken Dorasamudra, the Hoysala capital, and levied tribute from the Hoysalas. The Yādavas accordingly from this time assume the title of lords of Dváravati paṭṭa, and the general proclaims himself 'establisher of the Kadamba king, disgracer of the Hoysala king.' He built a temple at Harihara. Rámachandra also styles himself (p. 127) 'disgracer of the Hoysana Ráya, establisher of the Telunga Ráya.' The Yādavas would seem at this time to have made Bettur\* in the Chitaldroog District the seat of their government in Mysore.

The Muhammadans now first appeared in the Dekhan, and Ala-ud-Din took Devagiri in 1295. By 1318 the Yádava power was completely overthrown, and in 1338 Muhammad Toghlak removed the capital of his empire from Delhi to Devagiri, giving it the name of Daulatabad.

\* Whether the name Bemmattanúr belonged to this place or to Chitaldroog I do not feel sure.

**Vijayanagar.**—The last great Hindu sovereignty of the south was founded in 1336, and brings us back, after a lapse of more than two thousand five hundred years, to the site of Kishkindha, whose annals engaged our attention near the beginning of this historical survey. Though the details vary, all accounts attribute the origin of the Vijayanagar empire to two persons named Hakka and Bukka, assisted by the celebrated scholar Mádharma, surnamed Vidyáráya or forest of learning,\* who was the guru of S'ringeri (Kadur District), and is also known to literature as S'ayana, the most celebrated commentator on the vedas.

Hakka and Bukka, of whom the former assumed the name of Harihara, were the sons of Sangama, described as a prince of the Yádava line and the lunar race. Mádharma was minister to Sangama. Nothing is known of the situation of Sangama's kingdom, but one inscription describes him as S'ailankánátha, and his father's name appears to have been Kampa. The earliest of the inscriptions of the Vijayanagar kings are found in the north and west of Mysore.

The site selected for the new capital was a remarkable one, on the banks of the Pampa or Tungabhadra, where the ancient Kishkindha had stood. In the words of an inscription (p. 55) 'its rampart was Hemakúta, its moat the auspicious Tungabhadra, its guardian the world-protector Virupáksha, its ruler the great king of kings Harihara.' The Vijayanagar sovereigns adopted the *varáha* or boar as the emblem on the royal signet, and their family god was Virupáksha, the name under which S'iva was worshipped in a celebrated temple erected at the capital. Their grants are signed *S'ri Virupáksha*.

The succession and dates of the Vijayanagar kings as traditionally handed down are much confused. The following list is approximately correct, based on many inscriptions I have examined.

	A. D.
Harihara, Hakka, Hariyappa . . . . .	1336—1350
Bukka, Víra Bukkanna . . . . .	1350—1379
Harihara . . . . .	1379—1401
Deva Ráya, Vijaya Ráya, Vijaya Bukka . . . . .	1401—1451
Mallikárjuna, Víra Mallanna, Praudha Deva . . . . .	1451—1465
Virupáksha . . . . .	1465—1479
Narasa, Narasimha . . . . .	1479—1487
Víra Narasimha, Immadi Narasinga . . . . .	1487—1508
Krishna Ráya . . . . .	1508—1530
Achyuta Ráya . . . . .	1530—1542
Satás'iva Ráya (Ráma Rája, regent, usurps the throne till 1565).	1542—1573
S'ri Ranga Ráya (Irumala Rája, brother of Ráma Rája, 1565—)	1574—1587
Víra Venkatapati, &c. . . . .	1587—

\* The capital was apparently called Vijánagara (city of learning) at first, in honour of the sage Vidyáráya, who was chiefly instrumental in its foundation; but by a natural transition it passed ere long into Vijayanagara (city of victory), the Bijanagar of Muhammadan historians, and the Banagar of



Sangama—'the lady of whose brilliant fame was like an ornament of musk adorning the brow of a sky as dark as the shade of the *honge\** tree'—by his wife Kāmāmbika had five sons, Harihara, Kampa or S'ankara, Bukka, Mārāpa and Muddapa.† Harihara was the first ruler of Vijayanagar, and was succeeded by Bukka. Mārāpa ruled over the Kadamba territories, as *yuva rājā* or viceroy, at Chandragutti (Shimoga District). What became of the others does not appear. Bukka Raya married Gaurāmbika, and had a son Harihara, who succeeded him on the throne. Harihara's son was Deva Rāja, whose queen was Mallayavve, and by her he had Vira Mallanna, perhaps the Mallikārjuna who succeeded him, and who seems also to have borne the title of Praudha Deva. But Vira Pratāpa Praudha Deva are epithets commonly applied to the Vijayanagar kings in inscriptions.

Their dominions up to this time seem to have been most extensive under Harihara and his son Deva Rāja. The former had a general named Gunda, whose conquests are referred to pp. 227, 228, and with most extravagant detail at p. 222. Of the king himself it is with more truth said (p. 268) that he conquered Chola, Kerala and Pándya, besides by his victories causing the days to appear ever cloudy to the Yavanis (the wives of the Muhammadans) through their blinding tears. Harihara's minister was Mudda (pp. 56, 268) who had been his father's adviser. This king repaired the great temple at Belur,—which the Hoysala king Vishnu Varddhana had erected, but which the Muhammadans had damaged by fire,—and renewed its endowments (p. 222). Deva Rāja's coronation is referred to (p. 279). An account is given (p. 28) of a dam erected during his reign in 1410 across the Haridra, the stream which flows from the Sulekere into the Tungabhadra at Harihara. This work appears to have been executed with the funds of the Harihara temple. But (p. 40) there is also an account later on of the breaching of the dam in 1424, on which Náganna, the king's minister, seems to have brought official pressure to bear on Chāma nripāla, the commander of the forces, and induced him to

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the French. It is also commonly known as A'negundi, properly the name of a village on the other side of the river, said to have been the capital of the Yavanas, regarding whom so little is known. A'negundi, a Kannada name, meaning elephant pit, was translated into Sanskrit as Hastanapura and Hastinavati, which is the designation in the Mahā Bhārata of the capital of the Pándus near Delhi. (Vidyānagaramay, however, become Vijayanagara according to rule see Vijrādharma, p. xlix.)

\* The *Pongamia glabra* or Indian beech.

† Another inscription says he had five sons by S'ārada, the youngest of whom was named Hariyappa. S'ārada is the name under which Sarasvati is worshipped as the tutelary goddess of Sringeri.

undertake its repair. During this reign the eastern districts of Mysore seem to have been administered from Mulbagal (pp. 213, 259, 208) by two brothers Akhanna and Mádanna, called the Heggade Devas. It was this Deva Ráya between whom and Fíroz Shah, the Sul'an of the Bahmani kingdom, which had been established at Kulbarga not long after Vijayanagar, arose the alternation of sanguinary wars and alliances of which Ferishta's *History* gives long and interesting accounts (see *Gaz. Mysore*, I, 225 ff).

With Narasa or Narasingha the line was changed. The origin of Narasa is traced (p. 243) to the Tuluva kings, among whom S'ekbara, of the family of Krishna Rava, was his father, and Bukkamma his mother. An important account is given of his conquests, p. 243, and he appears to have established his residence at Seringapatam. He had two sons Vira Narasimha and Krishna Rája, by different mothers. These ruled in succession to each other, and an account is given (pp. 244, 245) of their dominion and power.

Krishna Ráya was one of the most powerful and distinguished monarchs of the Vijayanagar line. About 1520, the Muhammadans sustained a severe defeat from his armies, in consequence of which a good understanding prevailed between the courts of Vijayanagar and Bijapur for a considerable period. He not only restored the kingdom to its former limits but extended them in every direction. He kept possession of all the country up to the Krishna; eastwards he captured Warangal and ascended to Cuttack, where he married the daughter of the raja as the bond of peace, while westwards his conquests extended up to Salsette. He was also a great patron of Sanskrit and Telugu literature. Eight distinguished poets, called the *ashta-dig-gaja*, were maintained at his court.\*

The Hindu traditions represent Krishna Ráya as conducting his affairs both in peace and war in person. But they acknowledge that he owed much to the Brahman minister of his father, who had saved his life, and who continued to be his minister until his death, three years preceding that of the raja. His name was Timma Rája, the Hemraj of the Muhammadan historians. At no period probably in the history of the south did any of its political divisions equal in extent and power that of Vijayanagar in the reign of Krishna Ráya.

Achyuta Raya, who next came to the throne, was probably the cousin or nephew of Krishna Ráya. He was succeeded by Sadás'iva Ráya, his son (p. 228), who was only nominally the ruler, under the guardianship of Ráma Rája (supposed to be the son of Timma Rája before mentioned) and Tirumala

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\* The principal one was named Appaya Dikshita.

Rája (pp. 228, 225). These are described (p. 253) as brothers and their genealogy is given. Tirumala Rája, the maternal uncle of Sadásíva, managed for a short time to gain the supreme power, but being overcome by Ráma Rája, destroyed himself. Ráma Rája's arrogance provoked the hostility of the Muhammadan powers to the north—Bijapur, Golkonda, Ahmednagar and Bidar—who, uniting their armies, advanced against him, and in the great and decisive battle of Talikota, fought on the 25th of January 1565, slew Ráma Rája, routed his army and virtually brought the Vijayanagar empire to an end.

From this point it is unnecessary to pursue in detail the later history of Mysore. It has been given by me with sufficient fulness elsewhere (*Gazetteer of Mysore*), and the task undertaken in the present sketch, of delineating more especially the ancient history of the country as contained in its inscriptions, has been accomplished. Moreover, from this time inscriptions on stone or copper are less frequent, their place being supplied by *sannads*, written on paper, which confine themselves more to the immediate object of the document and are not, as with the ancient grants, made the medium of enlarging on the genealogy of the royal family and the achievements of their ancestors, nor a vehicle for exhibiting the powers and taste of the author in poetical composition.

At the same time, a few inscriptions of modern date framed on the ancient models have been included by me in this collection. The most interesting of these are the Yelandur grant (No. 175), and the grants by the Mysore Rájās (Nos. 167, 168, 169).

## Geography.

The ancient geography of Mysore, as contained in the inscriptions to the time of the Vijayanagar empire, is best exhibited in the form of the accompanying map, which will shew at a glance, better than any description, the former divisions of the country, and identify the sites of ancient cities, towns and places of interest.

Of the various states into which Mysore was broken up after the fall of Vijayanagar, a sketch map has been given by me elsewhere (*Gazetteer of Mysore*, Vol. I, p. 234), to which I have only to add that a small state, omitted there, should be marked off from the north east corner of Chikka Ráya's territory and the east of the Chikka Ballapur territory, with its chief town at Yerukálve in the former.

The rise and extension of the modern State of Mysore at different periods of its history have also been shewn in a separate map in the same work (p. 268). To that I have nothing to add, save to remark that, although the existing State was constituted by the treaty of Seringapatam in 1799, the actual present limits date from the subsequent treaty of 1803, when an exchange was made with the British Government of certain border districts, as described at p. 297 of the first volume.

## Language.

These inscriptions are a permanent record of the forms and style of the Kannada or Karnāṭaka language, called Canarese by Europeans, at successive stages of its growth. To enter into this question fully would need a separate treatise of considerable dimensions. If it should be my good fortune to complete the publication proposed to myself of the two standard ancient grammars of the language, namely the *Karnāṭaka Bhāṣhā Bhāṣhana* of Nāga Varma, and the *Karnāṭaka Śābdānusūśana* of Bhaṭṭakalanka Deva, with its two commentaries the *Bhāṣhā Manjari* and the *Munjari Nakaranda*, no slight contribution will have been made towards the elucidation of the subject.

Here I can only refer to certain inscriptions as characteristic of their respective dates, of which I have transcribed the Kannada of the original in whole or in part in foot notes. The earliest are unquestionably those on pp. 304 and 305 (Nos. 162—164). Reference may also be made to pp. 293 and 283. These passages are none of them later than the 5th century. There is a specimen for the 7th century in No. 98.\*

For the 9th century, see pp. 209—210

for the 10th century, p. 187.

for the 11th century, pp. 149—150, 145—146, 143, 131, 107.

for the 12th century, pp. 81, 83, 85, 18, 199, 214—5, 261—5, 87,

90, 122—4, 101, 94, 61, 104, 110, 116—7, 119—20, 153—

5, 182, 187, 196, 327—8

for the 13th century. pp. 30, 33, 308, 323, 45, 219

for the 14th century, pp. 235, 223, 267

for the 15th century, p. 259.

for the 16th century, p. 220:

for the 17th century, p. 221.

for the 18th century, pp. 320 and 257.

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\* The other inscriptions in this volume of the 6th, 7th and 8th centuries happen to be in Sanskrit.

## Religion.

*Jains.*—The oldest of the inscriptions in this volume, No. 161, refers to a great migration of Jains from Ujjayini to the south under the leadership of Bhadra Báhu, in order to escape a twelve years famine which he had foretold. On arriving at the present Ś'rávaṇa Be'gola, feeling a premonition of his approaching death, he resolved to remain there to perform the final ceremonies of a *śrāddhā*, dismissing the multitude who followed him on their journey southwards under another leader. One single disciple he retained with him to minister to his last moments. From the account of these transactions derived from the *Rājāvali Kāthe* as published by me elsewhere\*, we ascertain that this Bhadra Báhu was one of the *ś'ruta kevali* or hearers of 'the first masters, as these were called who were disciples in the second generation from Mahāvira or Varddhamaṇa, the great Jain apostle, whose death in 527 B. C. is the era from which Jain chronology dates.

Bhadra Báhu is said to have lived 170 years after Varddhamaṇa, or 357 B. C.; and the single faithful disciple who elected and was suffered to remain with him to the last was, it is alleged, no other than the emperor Chandragupta, whose period, from his identification with the Sandrokottos or Sandrocottus of the Greeks, has long formed one of the most certain landmarks in Indian chronology. According to Jain accounts he abdicated the throne, which most Jain kings are represented as doing, and took *dīkṣa* in order to devote his last years to religious exercises, joining himself to Bhadra Báhu. The latter expired in a cave at Ś'rávaṇa Belgola, where his footprints are still worshipped, and the sanctity with which the spot was thus invested led to the formation there of the existing Jain settlement, the seat of the chief guru of the sect in the south. The bare granite hill on which the inscription is cut is also scored over in all directions with memorials of Jain saints, who selected this since holy spot in which to end their days by keeping the vow of *sallekhana*, an account of which, and of the epitaphs of which No. 162 is a specimen, has been published by me elsewhere.†

The religious leader to whose direction Bhadra Báhu committed the company of pilgrims who followed him from Ujjayini was, according to the history already referred to, named Viś'akha muni, one of the *daś'apūrvīs*, as the disciples who come next after the *ś'ruta kevalis* were called. He, on the termination of the famine in the north, led back those of the emigrants who wished to return, and visiting on his way the hill where Bhadra Báhu had remained

\* *Ind. Ant.* III, 153.† *J. Bo. Br. A. S.* IX, 150.‡ *Ind. Ant.* II, 265, 322

behind to die, found Chandra Gupta muni there, awaiting the time when he too should quit the body, and from him received an account of the last hours of Bhadra Bahu. As this interesting inscription mentions several gurus in succession to Visákha, the inference is that it was inscribed some time after the period to which it actually refers, and I have assigned it to the 1st century B. C.

It would appear that at the time of Bhadra Báhu's death there were no Jain settlements in the Mysore, though there are said to have been some in the countries further south whither the emigrants went. But it may be also inferred that Jains had settled at Śravana Belgola by the date of this and cognate inscriptions. The history previously referred to describes the settlement as being formed in the time of Chandra Gupta's grandson.

At what time the colossal image of Gommates'vara was erected there, is not known, but it appears from Jain chronicles that it is attributed to Ravana, and that its existence was revealed in a dream to Chávuṇḍa Rája, who caused it to be consecrated afresh and endowed it with lands for the permanent maintenance of its worship. The account of Chávuṇḍa Rája's action is confirmed by the inscriptions at the foot of the image. He is said to have been the minister of Rája Malla the Pándya king of the southern Madhura, which may be the existing place of that name, or possibly Humcha in the Nagar Division. Who Gommates'vara, Gomma'es'vara or Gummates'vara was, is not clear\*. He is also described as Bhujá Bali and Báhu Bali. It is singular that Gommates is discovered in the cuneiform Persian inscriptions of Behistán to be the name of the Magian known in history as the Pseudo-Bardes, who personated Bardes the

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\* The account given in the *Bhujá Bali Charita* is that Bharata (after whom India is called Bharata varsha) and Bhujabali were sons of Niti. At a city in the north, called Pádana-pur, the *rájarsáhu* bharates'vara, son of A'di Brahma, set up a *bimba* or image of Bhujabali, in the form of a man, 525 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujabali received the new (*añjanava*) name of Gummata. A merchant who visited the court of Rája Malla gave such a description of this image that Chávuṇḍa his minister resolved to go and see it. He set out, with his mother Káukámba and then guru Saṁha Nandi, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they meet with unexpected difficulties, and while resting one night at a Jímálava near a small hill, each of them has the *ambedasam*, in which a man appears and informs them that an image of Bhujabali, set up by Ravana, is on that very hill, 10 palm-tree (*tále*) trees in height or 20 bow-lengths. They accordingly find the image, and in the year 630 of the Kali yuga, the year Vibhava, Chaitra s'uddha 5, Sunday, under the *Mrigas'ara nakshatra*, *saubhágya yoga* and *kumbha laghna*, Chávuṇḍa consecrated this Gommates'vara, who thus appeared to him in Belagu'a in the Kushmándáranya, endowing it with lands to the value of a lakh and a half of pagodas. The king Rája Malla on hearing of his munificence gave him the title of Rája.

Only three of these images are known to exist—the one at Śravana Belgola, 60 feet high; the other two in South Canara, at Karkala and Yennur, 40 and 35 feet high respectively.

brother whom Cambyse the Persian monarch had murdered, and usurped for a time the Persian throne.\* The Jain chronicles too, apparently, connect their Tirthankara Párs'vanátha with Persia. Chárvunda's consecration of the statue of Gomates'vara is assigned to the year 600 of the Jain Kali yuga or 50 B. C.†

Of the early spread of the Jain faith in this country, apart from the fact of the Ratta kings of the beginning of the 2nd century A. D. having a Jain guru, we have the evidence of No. 151, which shews by the middle of the 5th century six generations of gurus down to the one in favour of whom the grant there recorded was made by the Ganga king Avinita. From No. 153 we find Jains in high consideration in the 8th century, and numerous other memorials down to No. 120 of the 13th century. They still continue to form an important section of the population of Mysore. Their religious establishments are, and have long been, in a state of decay, but in trade and commerce the Jains hold a prominent place.

*Buddhists.*—The oldest reference we have to Buddhism in connection with Mysore is the passage in the *Mahawanso* previously referred to, which states that Buddhist missionaries were sent to Wanawasi (Banavase) and Mahisha mandala (Mysore) after the third Buddhist convocation, or 245 B. C., in order to propagate the faith. That the early Pallava kings were Buddhists, there is abundant evidence both in monuments and names, and possibly the Mahávalis too.‡ The Ganga king Kongani I of the 2nd century is said to have overthrown a *s'ila stambha*, which I have already given reasons for supposing was a *s'ila stambha* or pillar inscribed with Buddhist edicts under As'oka.

The Chinese pilgrim Hiouen Thsang of the 7th century, who visited only Buddhist scenes, is well known to have halted at a place somewhere in the Mysore, which he calls Konkanapura, the site of which has been the subject of much controversy without resulting in any certainty as to its site (see *Guzettier of Mysore*, Vol. I p. 206). As late as the 12th century we find (p. 90) a Bauddhálaya among the five mathas of Balligráme, and from p. 109 it would appear that a Buddhist nun was the head of it in 1098.

*Hindus.*—Brahmans are stated to have been introduced into the countries east of Mysore in the 3rd century of the Christian era by Mukunti Pallava and into the countries to the west a little later, below the Ghats by the Kadamba king Mayúra Varmma and above the Ghats by his son.§ But the revival of

\* Vaux's *Hist. of Persia from the Ancient Monuments*, 28.

† That the Madura kingdom existed in the time of Augustus Cæsar we know from Strabo, and the author of the *Periplus* describes the Malabar coast as subject to the Pandion king. Wilson, *M. K. Coll.* I, lvi.

‡ Buddhists are said to have come from Benares in the 3rd century A. D. and settled about Kánci. *id.* lrv.

§ *id.* lviii, lrv; see also above, pp. xlviii-x, liv.

the modern Hindu sects dates from the time of Sankarāchārya, the first Sringeri guru, in the 8th century. The main result of his labours was to displace the Jain and Bauddha faiths by the supremacy of S'iva worship. In the 12th century took place the revival of Vishnu worship under Ramānujāchāri, the first guru of Melukote. These forms of faith had probably been all along in existence, though not so actively influential as they became after the periods referred to.

That there was much religious toleration is evident from many circumstances. Thus the five mathas of Balligrāmē were, even in the 12th century, respectively dedicated (p. 90) to Vishnu, S'iva, Brahma, Jina and Buddha. At the same period the virtues of the queen of Sāmanta Bhaṭṭa are described (p. 328) as including all that were embraced by "the Mahes'varāgama, the Jina-S'ridharmma, the Sad-Vaishnavāgama and the Bauddhāgama," thus putting them all on an equality.\* Even in the 14th century, the god Kes'ava of Belur is declared (p. 226) to be identical with "whomsoever the Vedāntins in their hearts adore under the name of Brahma and S'iva, or the Bauddhas under the name of Buddha, the Naiyyāyikas, skilled in the sacred scriptures, adore under the name of A'tma (soul), whomso the Jainaka understand by Tanu (body), whomso the Mīmāmsaka call Karma (action)."

This toleration embodied itself in a palpable manner in the form of the god Harihara, which united in one deity both Vishnu and S'iva. He is called (p. 41) "god of all the chief gods, reconciler of the disputes between the S'aivas and the Vaishnavas" And again this incarnation is thus explained (p. 30), "Some saying there was no god on earth but Hari (Vishnu), and some saying there was no god on earth but Hara (S'iva), to remove their doubts the Harihara mūrti was revealed in Kūḍalūr † in a single form. The S'iva that was, obtained the form of Vishnu; Vishnu obtained the mighty and celebrated form of Siva; in order that the saying of the Vedas‡ might be established.

This liberality in religious thought co-existed with the acts of charity which are its best outcome. An eminent example is found in the description at p. 94 of the Kōḍiya maṭha attached to the Kedares'vara temple at Balligrāme, which temple it appears from No. 98 was in existence as far back as the 7th century. At this maṭha "food was freely distributed to the suffer-

\* I cannot forbear noticing the chivalrous regard with which women are generally mentioned in these inscriptions. And what single term have we for all that is becoming and attractive in feminine accomplishments so simply expressive as the *uḍḍuvu vidhaya* of p. 21?

† At the junction of the Haridra with the Tungabhadra.

‡ That they are the same, or that there is only one God.



ing, the destitute, the lame, the blind, the deaf, . . . the naked, the wounded, &c., and to poor from all countries," while, more remarkable still, "suitable medicine was dispensed to various kinds of diseased persons."\* Moreover, among the ceremonies prescribed at p. 194 is that of "pronouncing a blessing on the reigning sovereign", a practice which is new to me in connection with Hindu worship

At a later period we have what appear to be distinct traces of Christian knowledge in the following ascription to the god Kes'ava of Belur. — "the giver of sight to the blind, who raises up the poor to royal dignity, who causes the lame to be the swiftest of the swift, makes the dumb as eloquent as Brihaspati, the barren to be crowded with offspring."

No account of religion in the Karnāṭaka would be complete without a notice of the great sectarian movement that resulted in the establishment in the 12th century of the Lingāyet faith, which so largely prevails throughout the Kannada speaking countries. It was founded by Basava, the minister of Bijjala the Kalachurya king, who being enamoured of Padmāvatī the beautiful sister of Basava, gave himself up to the charms of his bride, leaving all power in the hands of her brother, who was thus in a position to carry out his views of religious reform. He rejected the authority of the vedas and the Brahmans, together with the observances of caste, pilgrimage and penance. The symbol of the Śivabhakta or Śivachār, as his followers are called, is the *jangama linga*, or portable linga, worn upon the person. (For further accounts see Gazetteer of Mysore.)

These principles were largely adopted by the mercantile and trading class, known as the Banajgaru, or in these inscriptions (pp. 120, 123, 73,) as the Vra Bananju dharma. Nothing can be more humorous than some of the descriptions here given of the sect, their praises being so expressed as to convey a double meaning, attributing to them in one sense royal birth, heroic deeds, &c., as if they were kings, and in another sense alluding to their travels and business transactions. Perhaps the best specimen is at pp. 123 and 124, but it is impossible in English to convey the raciness of the allusions, while some are so far-fetched that they are positively untranslatable.

\* The following, as gathered from the inscriptions in this volume, was the succession of gurus of the Kedāraśvara temple in the middle ages, and the dates when they are mentioned as in office.

Kedāra Ś'akti.	Vādi Vidyābharaṇa	...	...	1129
Ś'rikanṭha.	Gautama	...	...	1129—1146
Somes'vara...	Vāma Ś'akti	...	...	1155—1215
...	...	...	1071—1112	

¶ The Lingáyets faith was the state religion of the Koladi, Ikkeri, or Bednur rulers; and at p. 250 one of these dignifies himself and his creed by assuming the title "establisher from beginning to end of the *forbidden* veda" !

An endless variety of topics might be noticed in this Introduction, such as the system of government (*náḍ ádiya ríḍhi*, p. 99), the elaborate machinery of taxes and transit, duties, the land tenures, the land measures, &c., but this would extend it beyond the limits proposed. What has been written will, it is hoped, suffice to shew how great a wealth of information lies around on every hand to reward the researches of diligent students.



*From Major Dixon's Photographs.*

I.

S'ILA' S'A'SANAS,

OR,

**INSCRIPTIONS ON STONE SLABS.**

# 1. S'ila S'asana at Chitaldroog, date A. D. 1355.

Size ft. 3 x ft. 3.—Hale Kannada Characters.

Cow suck- ling calf.	Sword.	Sun.	LINGA	Priest.	Moon
		Nandi			

The s'asana given by *Mallinātha Vodeyar*, son of *Aḷya Sāi Nāyka*, is as follows :—

Fortune. Reverence to the gurus. Obeisance to *S'ri Siddhanātha*. Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is *Bukka Rāya*, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rutting elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as mount *Meru*, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O *Bukka Rāya*, among the kings of the earth is king above you?

May it be well.—While the *Mahā Maṇḍales'vara*, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans,\* *Vīra S'ri Bukka Rāya Vodeyar*, was in *Hosa paṭṭana*, a city possessed of all titles, the capital of *Nijāgali Kaṭaka Rāya*, in the *Hoysana* country, ruling the kingdom in peace and wisdom :—†

The noble *Mallinātha*, son of *Naḍegonṭa Sāyyana*, was the exalted commander of the *Turaka* army, the *Sevana* army, ‡ the *Telunga* army, the powerful *Pāndya* army, and the *Hoysana* army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of *Naḍegonṭe Malla* :—To his own army he towered above the earth like a fort of

\* These titles in the original are :—*S'riṃaṇu Mahā Maṇḍales'varam, maṇḍalika-ikhaṇḍeya rāja, ari-rāja-vibhāga, bhūshege tappuwa rājara ganda, pūrva pashchima samudrādhipati.*

† *Sukha sankathā vṇādaḥ*, literally, in the enjoyment of agreeable conversation, or in the enjoyment of happiness and good stories, supposed to be the same as *dharma kathā*, moral tales, or anecdotes of the justice and administration of former kings (see expression in No. 28), especially of such acts as resulted in the acquisition of merit. It is a set phrase, used in the majority of the inscriptions, and has been rendered in this and all other places "in peace and wisdom" as conveying the idea probably intended to be expressed.

‡ Perhaps *turaga*, the horse or cavalry, and *sevana*, the slaves or mercenaries.

adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.\*

May it be well.—While the Mahá Mandales'vara, the king who is a destroyer of rulers, the worshipper at the divine lotus feet of the god Amara Gunda, Mallinátha Vodeyar, son of Aliya Sái Náyka, was in *Bemmatana-kallu*, ruling the kingdom in peace and wisdom :—

May it be well.—In the S'aka year 1277, the year Manmatha, the month Jyeshtha, the 7th day of the moon's increase, Monday, having built an upper storey of stone for the god Siddhanátha of that *Bemmatana-kallu*, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having repaired the village of *Chukkupura* in that *Bemmatanakallu nádu*, which formerly belonged to the god, we have presented it to that god Siddhanátha, for the decorations and processions, for the illuminations and presentation of food; † and within the four boundaries of the village, the *akshina*, *ágami*, *nidhi*, *nikshepa*, *jala*, *páshána*, *siddha*, *sádhyá*, together with the *siddháya*, *hodike*, *hadike*, *kánike*, *kaddáya*, *bitti*, *kottana*, *alivu*, *annyáya*, *sunka*, *hattidere*, *tappu*, *torudi*, *púrbbáya*, *apúrbbáya*, and all the *ashta-bhoga-tejas-swámya* rights, ‡ free of every burden. Thus has Mallinátha Vodeyar presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god Siddhanátha, Sovanna, the son of *Hiriyá Siddanna*.

Mallinátha Vodeyar's own signature of approval.—

S' r i A m a r a G u n d a (in Devanágari characters).

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lines; whose opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

\* The verse is full of a play of words, between *gónite* a part of his name, and *gónite*, a fort.

† *Anga ranga bhôga dípti amrita padá*.

‡ The *ashta-bhoga-tejas-swámya*, or eight rights of full possession, recur in many inscriptions. They are, *akshina*, present profit, *ágami*, future profit, *nidhi*, hidden treasure, *nikshepa*, underground stores, *jala*, springs, *páshána*, stones or minerals, *siddha*, actualities, *sádhyá*, possibilities. Besides these, are here specified a variety of imposts as follows,—*siddháya*, land rent, *hodike*, a tax paid by merchants on piece goods; *hadike*, a tax paid by tank diggers, *kánike*, offerings or gifts, *kaddáya*, distraint, *bitti*, impressed labour, *kottana*, beating the husk from paddy, *alivu*, waste or ruin, *annyáya*, injustice, *sunka*, customs duties; *hattidere*, tax on cattle pens, *tappu*, fines; *torudi*, burrowing; *púrbbáya*, old rights; *apúrbbáya*, new rights.

Signature of *Karnika Devanna*. Signature of *Devappa*.

The builder of the upper storey for the god, of the tower and the stone swing, and the engraver of this s'āsana was the stone-mason Jadaya Ramajja.

This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

## 2. Śīla Śāsana at Chitaldroog, date A. D. 1356.

Size ft. 2 9' × ft. 3.—Hale Kannada Characters.

	Sun		Moon	
Nandi.	LINGA	Priest.	Cow suck- ling calf	Sword.

Fortune. Reverence to the gurus. Obeisance to *S'ri Siddhanātha*. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Do thou the supreme, the five-faced, embodiment of all above and below, supreme lord, wearer of the serpent ornament, benefactor of all worlds, a wild-fire to the forest of sin, supporter of all worlds, great in might, friend of Paras'u Rama, the purifier, have mercy on me.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is *Bukka Rāya*, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rutting elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as mount Meru, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O *Bukka Rāya*, among the kings of the earth is king above you?

May it be well.—While the Mahā Maṇḍales'yara, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans, \* *Vīra S'ri Bukka Rāya Voḍeyar*, was in *Hosa-paṭṭana*, a city possessed of all titles, the capital of *Nijagali Kaṭaka Rāya*, in the *Hoysana* country, ruling the kingdom in peace and wisdom\*.—

\* See note, p. 2.

As Indra dwells in Amarāvati on the summit of mount Meru, as Krishna in Dvāraka, as S'iva in Kailāsa, so, worthy of all praise, the king *Sāvaya Mallinātha*, the sole champion, famed throughout the world, having the title of *Nadagōte Malla*, resides in his hill-fort. The noble *Mallinātha*, son of *Nadegonte Sáyana*, was the exalted commander of the *Turaka* army, the *Sevana* army,\* the *Telunga* army, the powerful *Pándya* army, and the *Hoyana* army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of *Nadegonte Malla* to his own army he towered above the earth like a fort of adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.†

May it be well —While the Mahá Mandales'vara, the king who is a destroyer of rulers, the worshipper at the divine lotus feet of the god Amara Gunja, *Mallinātha Vodeyar*, son of Aliya Sáyí Náyaka, was in *Bemmatana-kallu*, ruling the kingdom in peace and wisdom.—

May it be well.—In the S'aka year 1278, the year Durmukhi, the month A'shādha, the third day of the moon's increase, Thursday; having built an upper storey of stone for the god *Siddhanātha* of that *Bemmatana-kallu*, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having repaired the village of *Musuvadiya-pura* in that *Bemmatana-kallu naḍu*, which formerly belonged to the god, we have presented it to that god *Siddhanātha*, for the decorations and processions, for the illuminations, and presentation of food; and within the four boundaries, namely, the Linga mudre stone of Ketana khandi formerly existing in the east, the Linga mudre stone of Musuvadiya khandi, the Linga mudre stone at the boundary of the fields south of Gondamanhalli, the Linga mudre stone at the boundary of the fields west of Gondamanhalli.—within these four boundaries, the *akshina*, *ágami*, *nidhi*, *nikshepa*, *jala*, *páshúna*, *siddha*, *sádhyā*, together with the *siddhiya*, *hodike*, *hadike*, *kánike*, *kaddúya*, *bitti*, *kottana*, *alivu*, *annadya*, *sunka*, *haṭṭidere*, *tappu*, *tovudi*, *púrbbáya*, *apúrbbáya*, and all the *ashṭa-bhoga-tejas-swámya* rights, † free of every burden. Thus has *Mallinātha Vodeyar* presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god *Siddhanātha*, *Sovanna*, the son of *Hiriyā Siddanna*, to endure as long as sun and moon.

*Mallinātha Vodeyar's* own signature of approval:—

S'ri Amara Gundā (in Devanāgarī characters).

\* See note, p. 2.

† See note, p. 3.



Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lines, whoso opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

The thief who, wandering here by day or by night, shall steal so much as a stick; the great lord of the country, or the emperor who rules in the city, or the sovereign who rules the world, if he shall with an evil mind think to plunder the rent-free villages, or fields, or property within this region; cast his mother and father and all his relations for 27 crores of years into the hell full of worms, and swallow them up at last, O sin, do you see? Whoso fearing to touch this sacred land and property, like a frightened serpent drops from a branch, so slips away and respects it, with him speedily and at once unite, and bring him along with joy, O merit, do you see? Sin or merit will a man contract according to these two prayers. This is true, this is true, do you see, all people? Whoso doubts it will sink into hell.

Signature of *Karnika Devanna*. Signature of *Eorarsa Virappa*.

In this village the gauda will give five days sowing and maintain the property of the god.

The builder of the upper storey for the god, of the tower and the stone swing, and the engraver of this s'āsana, was the stone-mason *Jadaya Ramajja*.

This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

### 3. S'ila S'āsana at Chitaldroog, date A. D. 1190.

Size ft. 4 4' × ft. 1 5'.—*Hale Kannada Characters.*

Cow suck-  
ling calf,

LINGA

Priest.

Nanda

*S'ri Somanātha*. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

When the tiger rushed out of the forest, the muni saying *hoi sili*, that moment *S'ala* piercing it (*hoi sili*), dragged it along, and in a wonderful manner raised up the tiger on the point of his iron rod, which thence stood for his banner, and he became famous throughout the world as *Hoyisana*.

\* *Kandiyā yele pāpavā!*

To the auspicious *Hoysana* emperor *Vinayāditya* was borne, by his virtuous queen, *Yereyanga Deva*. From him (came) the king *Vishnu*, the king *Narasimha* and the king *Ballāla*. Then, famous for victories, *Narasimha Rāya*. From him *Vira Somes'vara*. To *Somes'vara Chāhri* and *Biḡjala Rāni*, whose form was that of the Lakshmi of victory, was born, a cause for the prosperity of the world, of great might, *Sri Narasimha*, who as an abode of victory, in prowess equal to Indra, versed in all the poems, a hero incarnate, was famed throughout the world

To *Narasimha*, the splitter of the skulls of his enemies, and to his queen the *Patta Mahādevi*, was born through their virtue, the brave king *Ballāla Deva Hoysana Rāya*. Who in the earth is a king? who brave? who the support of the king *Narasimha*? who the immovable, a bherunda to other kings' sons? He is the king; he is the brave, he is the support of the king *Narasimha*, he the immovable, the bherunda to other kings' sons. Brave, in generosity as *Meru*, commander of great forces, by the valour of his cousin (*mayudhuna*) *Soyana*

May it be well — While the auspicious king *Hoysana Bhūja Bala Ballāla Deva*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, the sun in the sky of the *Yādava* race, a *chūdāmani* to the wise, king over the *Male rājas*, a champion among the *Malepas*, *ganda bherunda*, unassisted hero, immovable champion, sole champion of the earth, *Malla* of the *S'anivāra Siddhigiri* hill fort, in bravery like *Rama*, a lion to the elephants the hostile kings, the establisher of *Chōla Rāya*, the of *Pāndya Rāya*, the uprooter of the *Magara* kingdom,\*—together with his great minister *Mendige Deva Dannāyaka* and his great minister *Aliya Mācheya Dannāyaka*, was in his residence at *Dorasamudra*, ruling the kingdom in peace and wisdom.—†

In the *S'aka* year (*figures obliterated*), the year *Sādhārana*, the month *Vaishākha*, the 3rd day of the moon's increase, Friday, a gift was made by the great ministers . . . . *Dannāyaka* and *Aliya Singeya Dannāyaka*, to the god *Somanātha*, set up in the . . . . *maṭha* in *Bemattana kallu*, as follows.—

(*Rest illegible*).

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\* *Samasta-bhuvanāśrayam, s'ri-prithvi-vallabham, maharigādhipatyaṁ, parameswaram, parama-bhaktārakam, Yādava-kulāmbara-dyumanī, sarvayna-chūdāmani, Male rājara rāyam, Maleparajū-gaṇḍa, gaṇḍa bherunda, asahya sira, kailāsa-praṇanda, yekāṅga vira, Samvāra Siddhigiri-durga Malla.*

† See note, p. 2.

## 4. Śīla Śasana at Chitaldroog, date

Size ft. 3 7' x ft. 2 1' Hale Kannaḍa Characters.

(Indistinct and partly broken.)

Priest.                      Moon,      Sun  
                                    SWORD,      Crif      Cow  
                                    LINGA.

Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. Reverence to the gurus.

May it be well.—While the victorious kingdom of the auspicious *Jagadeka Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Salvās'raya kula*, ornament of the *Chālukyas* : was increasing in prosperity to endure as long as sun, moon, stars and sky,—

The dweller at his lotus feet ; May it be well, the auspicious *Mahā Mandales'vara*, *Vijaya Pāndya Deva*, entitled to the five great drums, great lord of the earth, lord of *Kāncīpura*, sun in the sky of the *Yādava* race, a head-jewel to brave warriors, a sun to the lotus of his own family, defeater of the designs of *Rājiga Chola*, . . . . . a bee at the lotus feet of the auspicious *Jagadeka Malla Deva*, having these and all other titles, was in his residence at *Uchangi*, ruling the *Noḷambarādi* 32,000 in peace and wisdom, punishing the evil and protecting the good :—

The dweller at his lotus feet, a bee at the lotus feet of *Kāmarasa Deva*, possessed of these and many other titles, chief of great tributaries, favorite of the *Lakshmi* of victory . . . . . a sun to the waterlilies the faces of the wives of hostile kings, an ornament to the lady fame, in purity like *Bhishma*, subduer of his enemies' forces, chief of mighty kings, worshipper at the lotus feet of the god *Hidumbes'vara*, *I'rugaya Nāyaka*, was *Videyādāya Nāyaka*.

To describe his bravery :— When any hostile force essayed to attack him and he with great fury surrounded it, or when if it seemed more numerous than his own he raised a terrific war cry like the roar of a lion, and sprang upon them with the charge of a great tiger, as about to swallow them up like *Rāhu*,—whose faces did not turn? When the neighbouring tributary kings,

\* *S'ri-prithvi-vallabham, Mahārājadhīrājam, Parames'varam, Parama-bhaṭṭārakam, Salvās'-raya-kula-tīlakan, Chāḷukya-bhāvanam.*

losing confidence in their commanders came themselves crowding together to fight against him, then as Suyodhana and the other kings who came to fight against Bhima turned their backs and fled, so they turned the back and ran.

While he was in his residence at *Bemmatanūru*, ruling the Thirty-two, the Haduvagere Five Hundred, and the (?) Sagalunga Seventy, in peace and wisdom, punishing the evil and protecting the good, his excellent sons *Kāmaya Náyaka*, *Chólaya Náyaka* and *Yeme Náyaka* being with him, discoursing on the merit that arises from a gift of land:—they, in the Saka year 1045, the year Shobhakrit, the month Phalguna, the 10th day of the moon's increase, Sunday, at the time of the equinox; for a lofty tower to the god *Siddhi Hidumbes'vara*, at the *Nāga tirtha* of the hill south of *Hidumba vana*; for the illuminations, the daily offerings, and a procession in Chaitra, \* presented to the *Māheshvaras*, pure in gotra, friends of the good alone, famed throughout the world,—with pouring of water,—the land bounded east by the *Budhivaṇṭa* rock, . . . . . by the Gavaya pond, west by Bemma, north by the Kambhagara tank; 200 *kammas* of paddy land under this.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

## 5. S'ila S'asana at Chitaldroog, date A. D. 1412.

Size ft. 4 × ft. 2 4.—Hale Kannada Characters.

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Sun.	Sword				Moon.
Nandi.		Linga with Priest.		Cow suck ling calf.	

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Fortune! May subjects prosper, may kings rule in justice, may cows and Brahmins be daily nourished, may all worlds be in peace. May we have long life, strength, health and concord; through thy favor may our enemies be diminished; may we obtain fame and our ancestors be satisfied with our offerings; mayst thou receive auspicious praises from all, O lord merit, may all have faith in thee. May we prosper and obtain all manner of good fortune.

May it be well.—In the Saka year 1334, the year Khara, the month Kārtika, the 15th day of the moon's increase, full-moon day, Tuesday; the auspicious Maha Mandales'vara, filled with justice, generosity, benevolence and wisdom, his mind purified by the praise of the lotus feet of Tryambaka, *Vira Mallanna Voḍeyar*, son of *Vira Pratāpa Deva Rāya*, great king of kings,

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\* *Nandī divge nṛṇḍyakam Chaitra pavitrakam.*

supreme ruler, conqueror of hostile kings, lord of the four oceans, eastern, western, northern and southern, \* daily bestowing streams of gold and camphor; a lord over the courtisans the hostile kings (!); a terror to the kings at the eight points of the compass; gave the following s'āsana.—

In the aforesaid year, on the aforesaid day, at the auspicious time of full-moon in the month Kartika, having made a great feast, and dedicated a tower to the incarnation of the supreme lord Sada S'iva which was manifested at the time when Vrikodara the son of Pandu slew Hidimbikāsura, (namely) the god *Hidimbanātha* of the auspicious great city of *Bemattana-kallu*, situated in Jambu dvipa, which lies south of Maha Meru, the centre of the world 50 crore yojanas in extent:—the auspicious Maha Mandales'vara, *Vira Mallanna Vodeyar*, in order that his mother might obtain merit, at the auspicious time of full-moon, on the 15th day of the moon's increase, in the month Kartika, naming Kunchiganahalli, one of the eastern villages belonging to Bemattana-kallu, after his mother *Mallayavve*, presented it to provide for the decorations, processions and illuminations of the god *Hidimbanātha*

And for the erection of a stone tower to the southern gateway of that god's temple, in order that his mother Mallayavve might obtain merit in the other world, he presented within the four boundaries of that *Mallapura*, late Kunchiganahalli, the *nidha*, *nikshepa*, *jala*, *pāshāna*, *akshina*, *āgāmi*, *siddha*, *sādhya*, with all the *ashṭa-bhoga-tejas-swamyā* rights, † with freedom from every burden, as long as sun and moon endure; and for the service, processions and illuminations of the god *Hidimbanātha*, the remission of all taxes.

This s'āsana of the gift for the service of god of the late Kunchiganahalli, named Mallapura after our mother, bestowed with presentation of a coin and pouring of water, in sole possession, for the sake of future merit, have we, the Mahā Mandales'vara, *Vira Mallanna Vodeyar*, given of our own free will and consent. When offering the daily service and prayers to the god *Hidimbanātha* at the three seasons, may the devotees of the place enjoy this; and Parvati grant her blessing that *Mallayavva* may obtain the heaven of merit. May the people eat with joy the food presented to the god.

Approved—S'ri T r y a m b a k a .

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Therefore let all acquire the merit of preserving this gift. Whoso with an evil mind destroys a gift presented to the gods or to Brahmins loses all the merit of his own gifts.

Great prosperity! Fortune, fortune!

\* See note p. 2.

† See note p. 3.

## 6. Sila Sāsana at Chitaldroog, date A. D. 1287.

Size ft. 5 5' × ft. 2 9'.—Hale Kannada Characters.

Sun.			Moon.	Nandi
		Linga with Priest.		
	Vamana		Cow suck.	
Chakra	avatara		ling calf	Sankha.

Adored be *S'ri Gandhipati*. Adored be the lord *Rāmakrishna*. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

The *Hoysala* emperors, king *Vinayāditya* of glorious fame, *Yereyanga Deva* the valiant, the king *Narasimha Chakri*, the powerful king *Ballāla*, *Narasimha Rāya* exalted with victory, from these (was descended) *Vira Somes'vara*. To *Somes'vara Chakri* and *Bijjala Rāni*, whose form was that of the *Lakshmi* of victory, was born the king *Narasimha*, a collection of all good fortune to the world.

To that brave king *Narasimha*, like a limb in carrying out all his wishes the manager of all his affairs, of a benevolence which benefitted all who looked on him, of exalted honor, *Perumāla* was the minister (*mantri*), whose acts were full of glory.

An ornament to those who were born in the excellent *Atreya* gotra was *Vishnu Disha*. To him and to *Trivitta manāle*, praised by all the world, was born the exalted son *Perumāla Deva Mantri*, the *Rāutta Rāya*, of good character, worshipper at the two lotus feet of his guru *Ramakrishna*. With his sword he offered up the head of the powerful *Ratnapāla* to the *Lakshmi* of victory though there was a screen between them, and capturing that tent (*javanike*) he obtained the name of *Javanike Nārāyana*, such was the might of this *Rāutta* king.

May it well.—While the heroic emperor, that *Hoysala S'ri Narasimha Deva*, possessed of all titles, was in the royal city of *Dorasamudra*, ruling the kingdom of the earth in peace and wisdom :—\*

The dweller at his lotus feet, the auspicious *Mahā Pradhāna*, *Perumāla Daṇḍandīyaka*, punisher of the slayers of swamis, king of the *Rāuttas*, *Javanike Nārāyana*, worshipper of the lotus feet of *Ramakrishna*, the saka year 1208 having passed, and the year *Byaya* being then current, in the month *Chaitra*, the 10th day of the moon's increase, Wednesday; within the *Bemmataniru*

\* See note p. 2.

*vritti*, at the hands of *Benaka Gauda*, son of *Kama Gauda*, on the application of the giver of gifts the *Adhikári Vithappa*, son of *Vissanna*, and on the application of the people of that *Bemmattanúru*, of the *Nád* *prabhús* to whom the *vrittis* belonged, and of all the persons having an interest in the lands and dues; that *Perumále Deva Dandanáyaka*, paying the proper value of that time into the hands of that *Benaka Gauda* by the hand of *Vokkalaya*, took as a regular purchase, with presentation of a coin and pouring of water, *Kurubara Káleya's* tank situated in the *Nagaréri S'ime*, and the paddy land attached to that tank, together with the *ágúms*\* within the sluice of the tank; also the tract of dry-cultivation land within these four boundaries, within the stones erected by that *nád*, namely, from the tamarind tree, on the north *Bamiya Benaka*, on the south the *Benne pond*, on the west *Holaveri*, on the east the *Bella hollow*.

And on this tract of dry-cultivation land, that *Perumála Deva Dandanáyaka*, erecting stones within the four boundaries as far as the *Hule well* of that *Bemmattanuru durga*; divided it into 24 *vrittis* according to the two dozen sacred names, and attaching it to the *Brahmapuri* belonging to *Perumálapura* which he had built, gave it with pouring of water to the *Brahmans*.

And in this *kshetra* he presented, with pouring of water, 10 *kolagas* of paddy land for offering of food to *Hádimbes'vara*; 1 *salúge* of paddy land for offering of food to *Choles'vara*; 1 *salúge* of paddy land and 100 *kamba* of dry land to *Benaka Gauda* as *kódege* for building the tank; 10 *kolaga* of paddy land to *Báchaya*, the *nád shanbhog*; and 10 *kolaga* of paddy land to the *Heggade Ohámaya*. All the rest belongs to those *Brahmans*.

And the *s'ásana* of this gift which the citizens of *Bemmattanúru*, (namely) *Chatte Setti*, *Bomma Setti*, *Bhrántyá Malla Setti*, *Voḍeya Pille Setti*, *Sankeya Náyaka*, *Bomma Setti*; the master of the *nád*, that *Benaka Gauda*; *Barada Gauda* of the *Šigali* stone quarry; *Hála Bomma Gauda* of *Sádarahalli*; *Balla Gauda*, the son of *Káma Gauda* of *Benne-dóni*; that *Bámma Gauda*; *Keta Gauda*, the son of *Bomma Gauda* of *Siddhapura*; *Báchanna*, the son of the *Volageri Vittiya Nád Prábhu*, *Ampaleya Hiriyanna*; *Malla Gauda*, son of *Boppa Gauda* of *Manale*; *Nága Gauda*, son of *Naga Gauda* of *Maleyanuru*; the *Nád Setti Gutta Chalaḍanka Rama Setti*; the *Nád Rája-guru Mála Guru*; that *Chola Guru*; *Volageri Vitti Dhammana Guru*; that *Bomma Guru*; the *Nád Senabhova Báchanna*; that *Ohámaya Heggade*; *Káma Bhova*, the son of *Kabbela Kála Bhova*—caused to be written, and gave to *Perumála Deva* with pouring of water, as of a *Brahmapuri* themselves had made, was as follows:—Within this *kshetra* whatever *ajívu* or *annyáya* is included in the *siddháya*, *kaṭaka*, *sese*, and

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\* See note p. 3.

*kirukula*\* we ourselves discharging it, have presented this gift free of all burdens, and free of rent, as long as sun and moon endure, and have given it with pouring water as a gift presented by the nad.

And within this kshetra, that *Perumála Deva Dandanáyaka*, rebuilding that *Kurubara Káleya* tank which he had bought from the hands of that *Benaka Gauda*, and naming it *Perumála samudra*, presented it for the maintenance of the *Aindra parva* rites of the god *Panchakes'vara* to be performed in *Perumálapura*, and of the land under that *Perumála samudra* 1 *salege*† of paddy land, and of the dry cultivation land he had purchased, 100 kamba of dry land, these he presented with pouring of water for the rites of that *Panchakes'vara*. The *mahajans* of that *Perumálapura*, exacting no *hodike* or *háraṇe*† from that kshetra, or from the cultivators of that kshetra, shall preserve the kshetra free from all burdens, as long as sun and moon endure, for the *Aindra parva* rites.

In confirmation of which, the signatures of that *Perumála Deva Dandanáyaka*, of *Alada Masari Virappa*, of the seller (of the land) *Benaka Gauda*, of the *ágámika*, and the nad people are attached.

The writing of the Nad *Sénabhóva Báchanna*.

Great prosperity! Fortune, Fortune!

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rámachandra* from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Signatures) *S'ri Yallalenátha*; *S'ri Bis'ves'vara*; that *Benaka Gauda's* approval,—*S'ri Bhimanátha*; the approval of the citizens,—*S'ri Vitarága*, (? 3 letters in Tamil) *S'ri Baches'vara*; the approval of the chiefs of the Nad Gaudas, *S'ri K . . . Náráyana*, *S'ri Brahmésvara*, *S'ri Somanátha*, *S'ri Sompnátha*, *S'ri Kallinátha*, *S'ri Somanátha*, *S'ri Mallinátha*, *S'ri Kallinátha*, *S'ri Harihara*, *S'ri Cholanátha*, *S'ri Cholanátha*, *S'ri Dharmes'vara*, *S'ri Mallinátha*, *S'ri Gopinátha*, *S'ri Kallinátha*, *S'ri Billes'vara*; approval of the nad,—*S'ri Hidimbanátha*; approval of the city,—*S'ri Hidimbanátha*.

\* *Aluvu*, waste or ruin; *annyáya*, injustice; *siddáya*, land rent, *kataka*, city or army; *sese*, coloured rice presented on ceremonial occasions; *kirukula*, petty taxes.

† *Hodike*, tax on piece goods; *háraṇe*, special gift.



## 7. Śīla Śāsana at Davangere, date A. D. 1121.

Size ft. 5 × ft. 2 6'.—Hale Kannada Characters.

Cow suck-  
ling calf

Sun,

Lunga with Priest  
in a temple,

Moon

Nand.

(very indistinct)

Adored be Śīva in the form of *Om*. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Obeisance to the wearer of the crescent moon, the embodiment of pure wisdom, the three vedas being his eyes, the bestower of all happiness. Manifest to the senses, benefactor of the world, cause of the preservation, destruction and creation of the universe, the soul of all things, conqueror of anger and love, lord of the three worlds, to thee, O Śīva, obeisance.

Vallabha of fortune, vallabha of the victorious spoils of his enemies, vallabha over the proudest aspiring kings and all the earth with its wealth, vallabha of the Lakshmi of a pure unsullied fame, is the auspicious *Vallabha* emperor *Vikrama Bhūpa*. What kings can compare with the lord of *Kuntala*, shining as the protector of the kings who sought his protection? All other kings he defeated without opposition. This being true, how can they compare with him in greatness or like him become famous? Will they rush into the flames of his valour and equal him? Dismiss the idea (*tege*). Will they capture his victorious army shouting with a lion-roar? What enterprise will those who become his enemies undertake against him? The famous and fearless kings of *Vanga*, *Anga*, *Kalinga*, *Pándya*, the mightiest among the *Ballú'as*, with those of *Sauráshtra*, *Varáta*, *Láta*, *Karaháta*, *Chedi*, *Káshmera*, *Gurjara*, *Sindhu*, *Trigarta*, *Málava*, *Turushka*, and other countries, he subdued by the power of the sword in his hand, the *Chálukya* emperor.

May it be well.—While the victorious kingdom of the auspicious *Tribhuvana Malla Deva*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyás'raya kula*, ornament of the *Chálukyas*,\* was increasing in prosperity to endure as long as sun and moon:—

The dweller at his lotus feet, whose wealth and authority in the world were in the form of Lakshmi and Vishnu, glorious in his splendid fame, of

\* *Samasta-bhuvanás'rayam, s'ri-prithvi-vallabham, maharajádharajam, parames'varam, parama-bhaktirajam, Satyás'raya-kula-tilakam, Chálukya-bharaṇam.*

great might, the famous *Malla Deva*, possessed of great and royal wealth, bearing up the burden of the world surrounded by the four oceans, surpassing Vikrama in bravery, was *Pándya Bhúpa*

Breaking down the pride of the *Chola* kings, tring out the *Análhra* kings, terrifying the *Kalinga* king, scaring and pursuing after the kings of *Anga*, *Vanga*, *Magadha*, and slaying by his bodily might many other kings, he became famous. That he left the *Gurjara* king, was it because he was defeated, that *Pándya Bhupála*? 'Tis false. This great king gave up his enmity (!). Punishing the mightiest among the groups of brave kings and wearing them out, . . . an ornament of the *Pándya mandalikas*, a joy among the *mandalikas*, king over all the *mandalikas*, of great fame, was *Vua Pándya*

May it be well—The *Maha Mandales'vara*, *Tribhuvana Malla Pándya Deva*, lord of *Káncchipura*, sun to the sky of the *Váru* race, a head jewel among heroes of the battle field, a sun to the lotus of his own family, a chief among victors over their enemies, a terror to meaner kings, a bee at the lotus feet of *Tribhuvana Malla*,—ruling the *Nonambavádi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence of

ruling the kingdom in peace and wisdom :—\*

Over all the people belonging to . . . *Har* praised for its *Lakshmi* of wealth as *Bhogibhúshana-pura*, attached to *Kari-nád*, situated in *Savina nád*, belonging to *Nolambavádi*, were the three chiefs *Dommu Náyaala*, *Santára gámunda*, and *Hommarasa*, chiefs of the beautiful villages . . .

great with all high qualities, eager in performing works of merit, counted as jewels of governors for their skill in governing, versed in all wisdom :—And, may it be well.—*S'ava Deva Setti*, possessed of all titles, a collection of all good qualities, chief of the *Alummur danda* of the *Kamada* 4,000, praised by all the people in the world as a *Meru* to merit, the bearer up of merit, the birth place of merit, a sea to the greatness of the glory of merit, a jewel to pure merit, a seed to merit, a mine of merit, the illustrious lord promoter of merit, and of *Parasiva* works of merit —

In the 46th year of the *Chálukya Vikrama* era, the year *Plava*, the month *Ashvija*, the 5th day of the moon's increase, Sunday,—the auspicious *Mahá Mandales'vara*, *Tribhuvana Malla Pándya Deva*, gave into the hands of the aforesaid chiefs and *Saiva Deva Setti* . . . for repairing the temple of *Blumesvara*, for the daily service, for the illumina-

\* See note p. 2.

tions, and for feeding the priests of the place,—\* gave, with pouring of water,  
 . . . . . north of the *Dāvāngere s'ime* . . . . . 15 *māru* .

And this much that *Saiva Deva Setti*, with those chiefs, gave over, pouring water, and washing the feet of *Brahma S'iva Deva*, priest of Tribhuvana Malla Pāndesvara, and *Rudra S'akti Deva*, guru of Mallikarjuna.

## 8. Sila Sāsana at Davangere, date A. D. 1142.

Size ft. 5 8' × ft. 3 1'.—*Hale Kannada Characters* .

Linga.

Nandi

(Greater part illegible.)

While the victorious kingdom of the auspicious *Bhuloka Malla*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas*, was increasing in prosperity to endure as long as sun and moon.—†

The dweller at his lotus feet, *Vira Pāndya Deva*, ruling the *Nonamba vāḍi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence in the fort on the *Uchchhāngi* hill, governing the kingdom in peace and wisdom.—‡

for the offerings, illuminations, daily service, distribution of alms, and repairs of the temple of the god *Jagadīs'vara*, gave, with pouring of water

. . . . . of *Arasinakere*  
 . . . . . to *Lokābharana Pandita*,  
 distinguished for *yama*, *niyama*, *svādhyāya*, *dhyāna*, *dharma*, *yoga*, *amushthāna*,  
*japa* and *saṁādhi* § . . . . .

In the year Dundubhi, the month Pushya, the 11th day of the moon's increase, Monday, at the vyati pāta, the auspicious time of the sun's entering Makara (Capricornus) on his northern course . . . . .  
*Vira Pāndya Deva*, to the god *Jagadīs'vara* . . . . .

\* *Khanda epin'vita jñanoddhārahānam, nitya namettikaham, dēvara nandī d v pōpaharakam, sthūnīchōyara grāsakham.*

† For these titles see note p. 14.

‡ See note p. 2

§ *Yama*, penance, *niyama*, fasting, *svādhyāya*, realising the vedas, *dhyāna*, meditation; *dharma*, religious merit; *yoga*, spiritual devotion, *anus'ṭhāna*, performance of devotional exercises, *japa*, prayer, *saṁādhi*, religious abstraction.

## 9. Śīla Śāsana at Davangere, date A. D. 1185

Size ft. 6 10' × ft 2 8' —*Hale Kannada Characters*

Nandi	Sun	Linga in a temple	Moon	Cow suck ing calf
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(Very indistinct)

Obeisance to the wearer of the crescent moon, the embodiment of pure wisdom, the three vedas being his eyes, the bestower of all happiness.

While the auspicious Mahā Mandales'vara, *Vīra Pāṇḍya Aśasi*, purified by meditation on the lotus feet of Śaṅkha Nārāyaṇa, was ruling the *Nolambavādi* Thirty-two Thousand, punishing the evil and protecting the good, being in his residence at *Huchangū*, governing the kingdom in peace and wisdom :—

The dweller at his lotus feet, *Gopāla Deva Daṇḍanūyāla*, for the offerings, the illuminations, the daily service, and repairs of the temple, of the god *Somes'vara*, gave . . . . .  
 . . . . . under the Sovigere tank . . . . .  
 in the Śaka year 1087, the year Parthiva, the month Bhādrapada . . . . .

(Rest illegible).

## 10. Śīla Śāsana at Davangere, date A. D. 1108 .

Size ft. 4 9 × ft 1 7' —*Hale Kannada Characters*

The Donor.	Sun.	Linga	Moon	Cow suck ing calf
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(Indistinct).

Fortune! Adored be *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation pillar of the city of the three worlds

May it be well.—While the victorious kingdom of the auspicious *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'aya* *ula*, ornament of the *Chōlukyas*\*, was increasing in prosperity to endure as long as sun, moon, stars and sky :—

\* See note p. 14

The dweller at his lotus feet, the auspicious *Barmarasa*, entitled to the five great drums, chief of great tributaries,

great minister, Bīnasa Verggade Dandanāyaka, having by the support of *Anantapāla* been appointed to the government of the whole country, possessed of all ministerial and lordly qualities, an eloquent speaker, purifier of the gotra, son of a well-born mother

lord over *Achūhaya Nūyaka*, having these and other names and titles,—was ruling in peace the *pannīya* of the *Nolambarāni* Thirty-two Thousand, punishing the evil and protecting the good —

May it be well,—Adorned with good qualities, of great valour, the object of universal praise, giver of rewards to his friends, his head placed with great joy at the lotus feet of Siva, his breast against the full bosoms of the youthful fair, of a life of virtue, thus was *Barmarasa* in the world. In Kogali nād, among the dependents (?) of the noble *Kadamba* chiefs, from the half share of customs duties which he received, having with affection made a grant of one tenth for a temple and Jinālaya, digging guls (?), a tank, a well, and a chat-tram, famous was *Barmarasa*, a setting for the gems of good qualities.

For the service and decoration of the god *Sarveśvara*, bright as the sun with his flaming eyes, lord of the daughter of the mountain king, (i. e. Parvati), for the great illuminations, for the daily processions, and the monthly processions, *Barmarasa* made the following gift with great joy. In the 33rd year of the Chalukya Vikrama era, the year Sarvadhari, the month Pushya, the 5th day of the moon's increase, Thursday, at the time of the sun's entering on his northern course, at the moment of *vyāti pāta*, *Barmarasa*, washing the feet of *Nīlakantha Pandita*, made the grant, with pouring of water, as a gift to the god, of 5 *pana* a month from the half customs duties (*sunka*) which he received, for the illumination and service of the god *Sarveśvara*.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows, and kolagas decked with the nine jewels, to a thousand Brahmans versed in the vedas, in the holy bathing places of Varanas'ī and Kurukshetra. Whoso resumes this gift will incur the sin of killing a thousand cows and a thousand Brahmans versed in the vedas, in the holy bathing places of Varanas'ī and Kurukshetra. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May it be well.

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\* Kogali nīdol aggada Kadamba disāyara disarangadol degulakam Jinālayakam vāravegam ke e bān sattrakam rugale tanna pannayada sunka dālam das'arannavitta.

## 11. Śīla Śāsana at Davangere, date A. D. 1066.

Size ft. 3 10' x ft. 1 11'.—Ha'e Kannala Characters.

The Donor	Nandi.	Sun	Moon	Cow suck ing Calf
		LINGA		

The gift made by *Suliya Bomma Nayaka*, garden watchman (*totada talāra*) to *Mulasthana Deva*.

Adored be *S'ambhu*, beateous with the *chāmara*-like 'crescent moon kissing his lofty head', the original foundation-pillar of the city of the three worlds

May it be well—While the victorious kingdom of the auspicious *Traīlokyā Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs glory of the *Satyās'raya kula*, ornament of the *Chalukyas*,\* was increasing in prosperity to endure as long as sun, moon, stars and sky—

His son—may it be well—*S'ri Viśṇu Varddhana Mahārāja Vijayāditya Deva*, a protector of all, patron of the learned, an embodiment of the name *Ahava Milla*, the fort defended by whose army was impregnable to the bravest of the enemy's troops, promoter of those who extol him, destroyer of the pride of his enemies, in valour a *Janardana*, of virtuous life, a jewel to the *Chalukyas*, a stage for the *Lakshmi* of victory to dance on, the modern *Manmatha*, to the race of his enemies the rod of *Yama*, a sun among the brave, like *Śīva* to *Manmatha* the hostile kings, a surpassing wrestler, to the poor a *chintamani*-like benefactor, a head jewel to the diadem of kings, protector of the *Vengi Mandales'vara*, just in punishing; was ruling the *Nolambavādī* Thirty-two Thousand in peace and wisdom †

By his permission, the *Pergade Devappa*, minister for peace and war, and other *kannams*, *Nāgarī arasa*, lord of a thousand villages, *Pokarasa*, chief of twelve villages, *Machana Pandita*, *Mala Gūmunda*, and *Udayāditya Nāyaka*, chieftains of the place, uniting—In the Ś'aka year 988, the year *Parābhava*, the month *Bhādrapada*, at the time of new moon, Tuesday, during an eclipse of the sun, for the service and decoration of the god *Mūlasthanā Mahādeva*, and for repairs of his temple, gave, with pouring of water, to *Sonangi Deva*, rent free, in *Bala Betturu* the first of the Twelve, the following land.—the *modaleri* fields of the *Nagara tank*, 1 *matta* of paddy land, west of that, at the watercourse of the *Kenchekere weir*, 1 *matta* of paddy land;

\* See note p 14.

† See note p. 2

near the first garden at the great sluice of Mudagere 400, east of the god's temple, 1 *matta* of dry land, near Billa in Múdagere 1 *matta* of dry land. For the god's lamps they presented 3 oil mills, and for the enjoyment of the god placed 12 dancing guls within his precincts.

Whoso heartily maintains this gift will derive the merit of presenting a thousand tawny cows with gold to a thousand Brahmans at Kurukshetra and Banarasi. Whoso resumes this gift will be guilty of the sin of slaying tawny cows in Banarasi, Brahmans in Kurukshetra, and rishis in S'ri Parvata. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

## 12. S'ila S'asana at Davangere, date A. D. 1271.

Size ft. 4 11' x ft. 2 6' —Hale Kannaḍa Characters

Sun		Moon	
Table or Book rest	Crooked sword	A Tirthankara enthroned, with chimaras on each side	Cow suck- ling a calf

(Much of this s'asana is illegible and obscure.)

The doctrine of *Trailokya Nátha*, distinguished by the fruits of the supremely profound *syúd ráda*, the Jina doctrine, may it prevail.

destroyer of powerful enemies, . . . *kates'vara*, in bravery unequalled as the lord of Lanka (Ravana).

A sun to the sky of the *Yádava* race, of rare bravery, a casket for the gems of good qualities

was *Rámachandra Bhúpála*, whose descent was as follows.—

*Málava*, the *Konkana* king, *Vanga*,  
the *Kalinga* king, *Nepála*, *Varáta*, *Láta*, *Gurjara*, the *Turushka* king,  
*Varála*, *Maráta*, *Gaula*, these kings could not exist,  
such was his bravery. A head jewel in a mine of splendid bravery, *Kanda*  
*nripa* had no equal on earth. His brother was  
*Mahadeva Ráya*, whose bravery was as follows:—a terror to the greatest  
heroes of the battle field splendid as ,

Moreover that *Kanda Raya's* son was *S'ri Ráma*  
*Deva*, whose bravery was as follows —

The servant of his lotus feet was *Kúji Rája*, whose royal guru was *Máradang Deva*, the glory of whose descent was as follows — chief among the *Vira Sena senácháryas*, firm as mount Meru . . . . .

. . . . . The Chakreshvara *Madusena Yogi* . . . . .  
 . . . . . the glory of the *agraganya* of his line  
 was as follows :— . . . . .

. . . . . *Munipada Sena Yati* . . . . .

. . . . . chief of the *bhattarakas* . . . . .

A sun to his adherents, of blameless character, in learning a wonder, a patron of distinguished wise men, . . . . . an axe to cut down the spreading creeper of sin, a friend to the humble, an abode of morality, was *Padma Sena Yatinálha*, son of *Chitra Bhúpati*.

And devoted to the two lotus feet of the king, a Meru in firmness, his chest like a broad rock, the mere dust thrown up by the troops of his horse covering up all other kings, glorious with many titles, was *Kúji Rája*, whose greatness was as follows — The son of *Nimba Deva* praised by all the world, and of *Malámbika* whose fame resembled the full moon in autumn, younger brother of *Chatta*, the husband of *Lakshmi*, reverencing the lotus feet of *Padma Sena*, of established merit, of distinguished fame, an abode of learning and truth, such was the glory of *Kúja*.

Through affection like the life to one another, celebrated in the world as were Rama and Lakshmana, in strength like Bharata, who can compare with these, thus did poets and their relatives praise *Chatta Nripati* and *Kúja Rája*.\*

And the excellence of that exquisite *Lakshmi* was as follows — Like the embodiment of the spells of Manmatha, of a colour like that of the most beautiful champaka, of a blameless character, glorious in good qualities, skilled in all useful learning (*woppuva vadhya*), praised by the whole circle of the earth, having the gait of a lusty elephant, thus was *Lakshmi Devi* the wife of *Kúji Rája* famed throughout the world.

And the glory of *Kúji Rája's* son was as follows :—the son of a hero, of surpassing excellence, all offering gifts to him on account of his bravery, like the chief embodiment of valour, deriding the courage of the sun, devoted to the lotus feet of the guru *Padma Sena*, of great fame was *Yaro Deva*.

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\* See No. 15.



And in the middle of the *Pándya des'a* was *Bettúru*, whose beauty was as follows — Having matchless temples, delightful rows of shops, with a street of dancing girls, and surrounded with ramparts, beyond which were extensive pleasure gardens. And the greatness of its *Manneya S'etti* and *Guttara Gauda* was as follows — an assemblage of the three branches of wisdom, lords of the *Pándya des'a*, descendants of the *Manneyanu*, of great bravery, abodes of all good qualities. Forsaking the companionship of the evil,

making good use of their abilities, of distinguished fame in the world, were the sons of the *Mandala S'etti*. And one son of *Múcha* was *Hariva Gau'la*, of extensive fame, profound as the sea, of a form like that of Manmatha. And the other son of *Múcha* was *Yoga Gauda* of great glory.

And great by fortune was *Ráma Gauda*, firm as mount Meru, descended in the family of *Sámanta Gauda*, to which sky he was the sun.

*Kúja Rája*, having obtained possession of *Bettúru* and other towns, while dwelling there at ease, by the instruction of *Padma Sena* erected a *Lakshmi Jinálaya*, in order that his wife *Lakshmi* might obtain the blessings of *svarga* and *molsha*. Of incomparable beauty was the temple erected by *Kúja*, the light of the celebrated *Sena gana*, and the *Pogari gachcha*.

Moreover that *Kúja Rája*, in the year *Prajotpati*, at the time when *S'ri Vira Mahádeva Rája* was establishing the *Báluma agrahára*, obtaining from him the village of *Hunasehalli* and 12 *honnu* as a free grant in permanence, came and presented them on a fortunate day to *Púr's'vanátha Deva* of that Jain temple, writing a *s'ásana* and washing the feet of *Padma Sena Bhattáraka*.

And with the consent of the Gaudas, the Manmatha-like *Kúja* also gave the following — a shop, an areca garden, an oil-mill

2 *matta*, with pouring of water.

The mine of good qualities presented *Hunasehalli*, with pouring of water, to the *Púr's'vanátha* temple, in perpetual gift.

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## 13. Sila Sāsana at Davangere, date A. D. 1169.

Size ft. 4 4' × ft. 2 7'.—Hale Kannada Characters.

Sun		Moon.	
Nand.	Linga with Priest in a temple.		Cow suck- ling calf.

Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well—While the auspicious *Mahā Mandales'vara*, entitled to the five great drums, lord of the city of *Kāñchupura*, sun to the ocean of the *Yādava* race, a head jewel to the bravest warriors\*

*Vijaya Pāndya Deva*, was in his residence at *Huchangi*, ruling in peace and wisdom, the *Nonambavādi* Thirty-two Thousand—

At that time; may it be well.—In the *S'aka* year 1091, the year *Virodhi*, the second (or intercalary) month *S'ravana*, the 15th day of the moon's increase, full moon, Monday, the lands which had been formerly given rent free for the service and decoration of the god *Avimuktes'vara*, which was set up in the old ruins (*haleya bitu*) of the royal city *Hiriyā Betūru*, in the kingdom of the warrior *Kulvoga-deyarasa Deva*,† (namely) under the first sluice of the king's tank, 1 *matta* 450 *kamba* of paddy land, also . . . . . 200 *kamba* for a garden: on the east 1 *matta* 100 *kamba* of dry land for a flower garden; and near it 100 *kamba* of dry land—

These lands, having made inquiry that they formerly belonged to the gift which had been alienated, he gave again, with pouring of water, rent free, for the service and decoration, the daily worship, the illuminations and repairs, of the god *Avimuktes'vara*.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does *Rāmachandra* from age to age beseech the kings who come after him.

*Sakapura Tille Nāyaka* . . . . the *S'iva Kalyāna Nambi*, received the *vritti*.

\* *Samadhigata pane'ha mahās'abda, mahā mandalēs'varam, Kāñchupura varādhēs'varam, Yadu vams'āmbudhi dnyumani, samara dha'a chūdāmāni.*

† See *Kūla Rāya*, in Chalukya grant of A. D. 444.

## 14. Virakal at Davangere, date? A. D. 1169.

Size ft 6 11' x ft 2 7' —Hale Kannada Characters.

A weapon (P)	Sun		Moon	A weapon (P)
The hero		Linga with Priest		Nandi

May it be well.—The great minister *Mácharasa*\*, possessed of all titles,  
the year  
Sarvadhári, the month Jyeshtha, the 10th day of the moon's increase, Tuesday

The hero seated in a car, with attendants bearing chamaras  
A fight between horsemen armed with swords and spears  
A similar scene Two men in the back ground escaping  
in terror over a wall A horseman in the left hand corner  
holding up some article with a threatening gesture

## 15. Virakal at Davangere, date about A. D. 1270.

Size ft. 6 5' x ft 2 4' —Hale Kannada Characters

	Sun	Lotus		Lotus	Moon	
The hero			Linga with Priest			Nandi *

The promoters of the glory of the kingdom of Mahádeva Rája, their grandfather (*patámaha*), a king over hostile kings, and of his gentle queen, were *Chatta Rája* and *Kúcharasa*. To the elder sister of these two, *Mánu Bái*, his mother, was born *Sena*, to describe whose departure (or death) the lord of the thousand tongues (*Adishesha*) alone is able.

The hero seated in a towering car, attended by celestial  
nymphs bearing chamaras, and by celestial musicians.

The rain of flowers descended, the heavenly drums beat, and the heavenly nymphs loving her son *Sena* bore him to heaven.

A battle scene Two horsemen engaged in combat, each  
attended by a number of followers, horse and foot

## 16. Virakal at Davangere, date A. D. 1169.

Size ft. 5 7' x ft. 1 10' —Hale Kannada Characters.

	Moon		Sword.	Sun
The hero		Linga with Priest		Nandi.

In the s'aka year . . . the year Sarvadhari, the month Chaitra, the  
10th day of the moon's increase, Tuesday, the father-in-law of *Mallara Bhima*,

The hero ascending to heaven in a car, with  
celestial attendants bearing chamaras

\*See No. 28

*Vira*, at the west tank of the *Kundu ko'a*, fearlessly cut down the horses of *Kodavára* and destroyed the force. *Vira*

A fight between horsemen armed with swords,  
one of them distinguished by an umbrella

while . . . from his camp, fell and went to heaven. Great  
good fortune (attend him).

Another fight between horsemen, one side  
armed with spears, the other with swords  
A shield bearer in the left corner

## 17. S'ila S'asana at Harihara, date A. D. 1555.

Size ft. 4 11' x ft. 2 2'.—Hale Kannada Characters.

The Donor worshipping	Sun.	Linga.	Moon.	Nandi
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Adored be *S'ri Harihara* Adored be *S'ambhu*, beauteous with the chá-mara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds The mighty tree of bounty in the form of *Harihara* do I adore, which is entwined by the vines the shining arms of *Lakshmi* and *Parvati*.

May it be well.—In the year 1477 of the victorious increasing S'áhváhana era, the year Ananda, the month Vaishákha, the 14th day of the moon's increase, Monday —While the auspicious great king of kings, the supreme ruler,\* *S'ri Vira Pratápa Sadás'iva Deva Maháráya* was in *Vidyánagara*, in the enjoyment of peace and wisdom† ruling the empire of the world, seated on his diamond throne —

May it be well.—To the god *S'ri Prasanna Harihara*, lord of all worlds, original god over all gods, the supreme, punisher of his enemies and subduer of their shouts, the giver of boons to Márkaudeya rishi, the one (joint) incarnation of Hari-Hara, the planter of his lotus feet upon the breast of *Guhásura* who opposed the vedas in *Guhápura*, worshipped by the three worlds of heaven, earth and hell, granter of the desires of his votaries, the remover of all fear in the sacred forest of *Guháranya*, dwelling on the eastern bank of the *Tungabhadra*, lord of the city of *Kútalúru*;—*Krishnappa Náyaka*, son of *Bayappa Náyaka*, worshipper of the lotus feet of that *Sadás'iva Ráya*, terrible as the white bodied bearer of the moon (*Siva*), boon lord of *Manínágapura*,‡

\*S'ri man Mah rājādhirāja, Raja parames'vara.

† See note p 2.

‡ S'italara gāṇḍa dhavalīṅka Bhīma, Manínágapura varādhisvara.

on the auspicious occasion of the birth day of Narasimha,\* in order that his father *Bayappa Náyaka* and his mother *Kondamamma* might obtain merit ; presented the village *Beluvádi* to provide for the mid-day meal in the chatram of the god Harihara , and the money obtained from the *harigólut*† fees at the river of Harihara (he assigned) for furnishing the evening meal and lamps ; and presenting a silver tray for offering the evening food, felt as if every desire were satisfied.

Whoso maintains this gift will derive the merit of performing countless horse sacrifices. Whatever sinner unable to let it live, destroys it, will incur the sin of killing cows and Brahmans in the Ganges, of parricide, and of causing a mother to eat the flesh of her son.

Thus is the stone writing (!)

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

Great good fortune be to *Dásappa*, the son of *Kámarasa*, who caused the village of *Beluvádi* to be written down for the chatram of the god Harihara.

## 18. S'ila S'asana at Harihara, date A. D. 1410.

Size ft. 9 9' × ft 3 10'.—Hale Kannaḍa Characters.

Adored be *S'ri Harihara* Adored be *S'amḍhu*, beauteous with the chámara-like crescent moon kissing his lofty head , the original foundation-pillar of the city of the three worlds. The mighty tree of bounty in the form of *Harihara* do I adore, which is entwined by the vines the shining arms of Lakshmi and Parvati A pearl in the frontlet of the pleasures of Parvati and Lakshmi, a chintámani granting all the desires of his votaries, a head jewel to the *upanishads*, the . . . . of the three worlds, that *Harihara* ever protect us. The god who in sport assumed the form of a boar, and shone forth tossing up the earth on the tip of his tusk which resembles a jasmin bud, . . . . , may he protect us. By virtue of whom the earth is called the firm, the jewel wombed, the mine of hidden wealth, the fertile with crops, the sustainer of all. . . . May

\* *S'ri Narasimha jayanti punya káladolu.*

† A coracle, or round basket-boat covered with hides, commonly used in Mysore at the ferries.

he who adorns the crest of S'ambhu with glory, the brother of Lakshmi, *Chandra* protect us.

Considering that in this Kali yuga the earth was filled with *kali* (sin), Vishnu formed the intention of being born in the lunar line as *Sanjama*. The lady of whose brilliant fame was like an ornament of musk adorning the brow of a sky as dark as the (leaves of the) *honge* tree. In that line, as Rama in the line of Das'aratha, so was born *Bukla Rája*, distinguished with all auspicious marks, destined to be the deliverer of the world. While he with his great strength was supporting the burden of the world, Vishnu and S'iva enjoyed complete rest in their beds (they had nothing to do!) His son was *Rája Harihara*, in the milk sea of whose fame the mundane egg (Brahmánda) floated as a bubble. The fire of his valour, as flame fed with ghee, so it increased, watered by the rain of the tears of hostile kings' wives. Again and again without end had he bestowed the sixteen kinds of gifts, and others besides.

As from S'iva was born Senáni, so from this king sprung *Daiva Rája*, the punisher of the evil. When he went forth to war the dust thrown up by the hosts of his cavalry caused the sun to set, and his enemies were drowned in the streams of blood drawn forth by the clouds of his arrows, thus was *Dava Rája* famed in the world. During his reign no lesson was taught but the veda, agitation was only in the waves of the river, trembling only among the leaves of the vine, . . . none of these things occurred among men. By the brightness of whose fame all the world shone with white, and the fear of Agastya forsook this milk sea. . . The conqueror of the hosts of his enemies, a Bhoja to learning, a kalpa vriksha in bestowing, a Kubera in wealth, a Manmatha to women, to all manner of wisdom a refuge, a devoted worshipper of S'iva, thus shines *Dava Rája*.

May it be well —An ornament to all the world, bearing in his mighty arms a bow skilled in destroying the groups of powerful enemies, rejoicing S'iva with his unintermitting devotion, lord of the eastern and western, the southern and northern oceans, whose inexhaustible arrows are the envy of all other kings, destroyer of the serpents the kings who break their word, to Hindu rajas a divine protector, granter of life, land and wealth to the kings who seek his protection, displaying his power in uprooting and destroying the trees the evil, remover of the fears of all by his might, devoted to the worship of the lotus feet of the self-born S'iva; by the worship of the feet of the royal guru *Kriya S'akti*,—auspicious royal *ácharya* of the *rája-guru mandala*,

chief *āchāri*, invincible king of the *Rāhutas*, the united dwelling place of the Lakshmi of penance and the Lakshmi of government,—having obtained all manner of wealth and the kingdom, the auspicious king of kings, the supreme ruler, \**S'ri Vīra Pratāpa Datta Rāja Mahārāja*, in the S'aka year *netra*, *agni*, *vahni*, *indu*, the year 1332, the year *Vikruti*, the month *Bhādrapada*, the 12th day of the moon's increase, Monday, made an agreement (*vyavahāra*) between the god *Harīhara* and the Brahmins residing in *Harīhara kshetra*, as follows —

On the Brahmins at their own expense building a dam to the river *Haridra*, and leading a channel through the land of the god *Harīhara* into *Harīhara-pura*, of all the lands irrigated by the thus led channel, two shares (thirds) shall be for the god *Harīhara*, and one share (third) for the Brahmins who at their own expense constructed the channel, to be by them enjoyed, free of all burdens, as long as sun and moon endure. Thus was it given in a copper *sāsana*.

In order that it may be known with certainty what Brahmins have a right to this land, their *gotra* and *sūtra* are here set down.

(Here follow the above particulars relating to 108 Brahmins.)

And for the daily service of the god *Harīhara* one *vritti*, and for the food of the Brahmins (in his temple) two *vritti*, altogether 111 *vritti*.

Taking together all the land which is irrigated under the channel made to *Basam*, *Kandū*, *Beluvādi*, *Hanagavādi*, *Harīhara*, *Guttūru*, as far as *Ganganarasaya* tank—the god *Harīhara* shall enjoy two shares thereof, and the Brahmins who built the dam and led off the channel at their own expense shall enjoy one share.

And the expense of annual repairs of the channel, and expenses arising in course of time from any orders of kings, or the judgment of God, shall be borne at the rate of two-thirds by the god, and one-third by the Brahmins.

The water of the channel moreover shall be distributed at the same rate of two-thirds to the (land of the) god, and one-third to (that of) the Brahmins.

And the expense of cleaning out the channel and building sluices shall be borne at the same rate of two-thirds by the god and one-third by the Brahmins.

Thus is it written in a copper *sāsana*, of which this stone *sāsana* is a copy.

At the time of building the dam to the river *Haridra*, the god *Harīhara* and the Brahmins, the past present and future possessors of the *vrittis*, gave to

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\*See note p. 25.

*Bharata arádhyā*, the son of *Kṛṣṇa Mallāchārya*, of the Gautama gotra and the Rik shákha, with pouring of water; 10 *manuvina kolaga* of paddy land under the channel; namely, 5 from the god and 5 from the Brahmins, altogether 10.

And to the preparer of this s'āsana, the god Harihara and the Brahman vritti-holders uniting, gave from the god 4 *kolaga*, and from the Brahmins 4 *kolaga*, altogether 8 *kolaga* of paddy land, namely, to *Chānanāchāri*, the son of *Vishnukarma*, called *Kallī Rāja*, a *karkīpa tuksha* (? poor working carpenter) of the Yajus shákha, and skilled in stone work, they gave 8 *manuvina kolaga*.

And at the time of building the Haridra dam, the god and the Brahmins gave to *S'ankhara Bhatta*, performer of the *anga pradakshana*, with pouring of water, from the god 2 *kolaga* and from the Brahmins 2 *kolaga*, altogether 4 *manuvina kolaga* of paddy land.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years

May the god Harihara, whose feet trampled to death the rakshasa Mura, and hasten to the assistance of all pure kings who praise them, protect us as long as sun, moon and stars endure.

(A few lines at the end illegible.)

## 19. S'ila S'āsana at Harihara, date A. D. 1539.

Size ft. 3 7' × ft. 1 4'.—Hale Kannada Characters.

Sun	Moon	Cow suck- ling calf.
Nandi,	LINGA	

Adored be *Ganādhipati*. Adored be *S'amṛta*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. The glorious form of *Harihara* do I adore, bearing the lucky mark on the breast, having a throat like a shining conch, beautiful to the sight, enveloped in saffron garments.

The praise of the gift made by the auspicious great king of kings, the supreme ruler, \**Vira Pratāpa S'ri Vira Achyuta Deva Mahārāya*, is thus described in two verses :—†

In the S'aka year reckoned as *chandra, rasa, amarendra* (1461) the  
year . . . the month Bhādrapada, the 12th

\* See note p. 25.

† *Paṇya dayam lākhya*.



day of the moon's increase, Tuesday, the nakshatra being Śravana, the king Achyuta saying 'My name is my wealth, what is this property to me?' presented a mine of happiness delighting the Brahmans.

Nourished by all manner of merit, conspicuous by the crowds surrounding him, claimed by the assemblies of good men as their own, famed among all kings as the most liberal, who can obtain equality with him?

## 20. Śīla Śāsana at Harihara, date A. D. 1223.

Size ft. 11 2' × ft. 3 7' —Hale Kannada Characters.

Sub Nandi.	Gandharva Linga with Priest	Gandharva Giruda	Moon	Cow suck- ling calf.
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Adored be *Sri Harihara* Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

\* The abode of the spirit of Lakshmi (or of the poison), bearer of the serpent and the chakra, wearing the moon as an ornament, the granter of desires (or the consumer of Manmatha), eager in the assistance of Arjuna, a form pleasing to the *gopa* (or preserving the world), pure as the moon, the mighty, the original male (*ādi puruṣa*), the supreme lord, the crowning ornament of the original gods (*ādi devata*), this *Harihara* is ever the protection of the world.

Some saying there was no god on earth but Hari (Vishnu), and some saying there was no god on earth but Hara (Śiva), to remove their doubts the *Harihara mūrti* was revealed in *Kūḍalūru* in a single form; which form of glory may it protect us. The Śiva that was obtained the form of Vishnu, Vishnu obtained the mighty and celebrated form of Śiva, in order that the saying of the *veda* might be established; and settled in *Kūḍalūr* in one single form, praised by all lands, the god *Harihara* is engaged in the protection of the world. † May he be the blameless, the unchanging, of ineffable peace and joy, without be-

\* Most of the epithets can be interpreted in two ways, as referring either to Hari (Vishnu) or to Hara (Śiva).

† *Hariyandam bīṭu davam dharanataladol ilendu pēlvar kkelambar Haranindam bīṭu davam dharanataladol ilendu pēlvar kkelambar nnavar ā sandhamam pingsal atis'ayadim Kūḍalūrallī s'obhākaram appant ondē rūpam tāleda Hariharam kūtu rakṣitike nammam. Sāda Ś'vange Viṣṇuvina rūpam ad ādūdu Viṣṇuvinge pemponḍi negalie vetta Ś'va rūpam ad ādaḍu veda vāky ad mēnē adan eyi, nīś'chayisuvantire Kūḍalūrmō ēka mūrtiyam ninda jagan amutam Hariharam parirakṣititirike dhātṛyam.*

ginning or end, the perfect, the form of wisdom, without growth, the being without form who took upon himself a form in the celebrated *Gulihiranyu*, receiver of the praises of the chief gods, *S'ri Hanhara*, protect us

The Lakshmi of fortune dancing on the stage of his breast, the Lakshmi of victory disporting in the pleasure garden of his powerful arms, Sarasvati reposing on the lotus of his face, his orders being borne upon the diadems of hostile kings, his pure fame spreading light all around, the king *Narasimha*, the mightiest of kings, ruled the earth as far as the ocean shore

The genealogy of this first of the monarchs of the world was as follows — The veda (*sruti*) being his throne, Lakshmi with lightning glances fanning him with chāmaras, the changing lustre of gems in the crowns of the adorning gods rising up as the wave offering (*ūati*) of a lotus before him, Nārada rishi hymning his praises in the assembly, shone Padmanabha (Vishnu) as a kalpa vriksha, granting the desires of the world. From the midst of the lotus of his navel sprung Brahma, having the four vedas as his four faces, the cause of the creation of gods and men

From the lotus of the heart of Brahma, as pure fragrance worthy of it, came forth the pure Atri. To him was born Chandra, his beams filled with the streams of nectar.

To Chandra, delighting all worlds with his growing rays of glory, was born the gentle Budha. From Budha that was, sprung Purūrava. From Purūrava Ayu. From Ayu Nahusha. From him Yayati. From this Chandra kula sprung the *Yadu kula*, in which was born the incomparable *Sala*.

He being a friend (or disciple) of the muni, was with devotion offering praises to the goddess *Vāsantika* of *Sas'akapura*, in order that he might obtain the dominion of all kingdoms, when a tiger rushed forth, with its waving tail lashing the earth so that it trembled, its eyes flaming forth streams of fiery rage, its tongue stretched out as if the river of fire so formed, roaring like a thunderbolt, terrific in form. The muni saying *Hoy! Sale*, he slew it and dragged it along, and thus became *Hoyisala*.

To the sky of the kings of that Hoyisala race was *Vinayāditya* the sun. Glorious was *Yereyanga*, who on those that with obeisance resorted to him for protection descended in showers of gold like the rain, but on others he fell as a destroying thunderbolt. The sons of this Yereyanga were the powerful *Ballāḷa*, *Butti Deva* (and) *Udayāditya*.

Among them *Vishnu nrupa* was celebrated as the most handsome in form, a great king of the earth. . . . . When he set

out for the conquest of other kings the dust raised by his hosts covered the ocean and turned its waters to clay, but by their march treading it down firm, they passed over, subdued mighty kings, and brought them into subjection, thus was *Bittiga* the chief among the three. When this *Bittiga*, the jattiga (boxer) of the battle field, set out for victory, *Kānchi* was breached, *Kongu* was overthrown, *Vaṭa-kōte* cried out, *Koyatūru* opposing was destroyed, the seven *Konkanas* unable to stand against the (chariot) wheels of his command threw down their arms and cast themselves into the sea.

To that *Viṣṇu Vardhana* and to *Lakṣmī Devi*, resembling the royal queen of Manmatha, was born the king *Narasimha*, a lion in battle. More powerful than Bhima, stronger than Parasu Rama, purer than Ganga, firmer than the chains of mountains, profounder than the ocean, more glorious than the incomparable sun, braver than the lion, a swift victor in the field of battle, was *Narasimha*.

As if sprung from the sharp edge of *Narasimha's* terrific sword, was born *Ballāla*, conspicuous for his bravery. With the army of *Somana* he fought in the battle field, till the earth could no longer drink in the streams of blood which covered it, the paths were choked up with headless bodies, and . . . . . Though accompanied by 200,000 troops besides 12,000 horse and numerous mounted chieftains all regarding him affection, he (*Ballāla*) on his single elephant routing that immense army of *Somana nripa*, pursued him, and stopping him between *Soratūru* and *Kṛishna veni*, slew him, this *Vra Ballāla Rāja*. And escaping the hostile chiefs who with fury singling him out came to fall upon him, when he had halted and re-formed the pursuing army, he marched to *Vaṭa kōte*, and speedily laid siege to the hill forts within *Bellutige*, *Rattopalli*, *Soratūru* and *Kuru-gota*, how shall I praise him, this *Gur Durga Malla*?

From the love of the mighty *Ballāla Rāja* and his queen *Pudmala Devi* was born the king *Narasimha*, to women a form of love, to fame a royal lover, to poetry an ocean, to the most powerful kings a budding Yama, to all others a kalpa vriksha. Thinking he had conquered but one, two or three, others opposed him, but lost their lives as soon as they appeared against him. How shall I describe him? As there was no part of the Kuru land which Bhima had not traversed with his *gada* weapon, so was there no battle field which the state elephant of this paramount king *Narasimha* had not trodden why should I count the victories? When he went forth mounted in a splendid howdah on his caparisoned elephant, and the bravest of the brave, the lotus of their jewel-

led heads swaying before its gold-covered shoulder, addressed him as *Bhala!* (well done), *Jagadeka Vira!* (sole champion of the world), *Maruḍdeva!* (god of the gods), *Pūrbāpūrba Deva!* (the ancient and modern god), *Nārāyaṇa!* *Narasīṅga!*—the waving of the banners at the top appeared as if nodding in token of approval. This ornament of the Yadu race, the king *Narasimha*, churning with the Mandara mountain of his powerful right arm the ocean of the *Kādava* army into which the *Pāṇḍya* alligator had plunged, acquired numerous elephants of great strength, though the gods and *rākshasas* churning the ocean with the Mandara mountain obtained but a single elephant. Having first on the one hand slain *Vikramapāla* on the other hand he overthrew that *Kūṣava Rāja*, *Mahara*, the *Pāṇḍya* king, and *Konda*, and being charmed with a certain elephant he placed it before *Chola* and gave him the crown, and in that Bridge (*setu*) he set up a pillar of victory, this *Narasimha* \*

May it be well — While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, lord of the city of *Diśāvatī*, sun in the sky of the *Yādava* race, a crowning ornament of the wisest, king of the *Male rājas*, *ganda* among the *Malepas*, *ganda bherunda*, unassisted hero, sole champion, Malla of the *Shanivāra* Siddigiri hill fort, † in war like Rama, a lion to the elephants the tributary kings, a thunderbolt to the great *Pāṇḍya* rock, a *Janārdana* to the *Kaitabha* the *Kādava* king, the rooter up of the *Makara rāja's* kingdom, the setter up of the *Chola* rāja's kingdom, thus celebrated, *Hoysala S'ri Vira Narasimha Deva*, surrounded by *mahā maṇḍaliha*, by great commanders, by tributary kings, and fair women, was in his own capital of *Dorasamudra*, ruling the kingdom of the earth in peace and wisdom —

To that valiant emperor as the reflection of his glory the power of his council, to his kingdom as a wall of adamant, of sincere mind, lord of the office of the prime minister, having the title of *Tolagada Kamba* (immovable pillar), the theme of song, the refuge of the good, the manager of state affairs, the supporter of fame, an ornament to poets, a moon filled with the nectar of good works, rejoicing in liberality, an abode of *Lakshmi*, the *Vaishnava* emperor, in the form of the world-adored *Brahma*, virtuous by nature, was *Polūva Deva*.

To describe his greatness —

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\* *Modaliḥ Vikramapāla pā . saran ittalū kondan attalu pora' ūḍan a Kuṣava Rājanam Makaranam Pāṇḍes anam Kondan unu mada gandsāhaman oldu pattaman akan Cholaṅge mudiṭṭu kattidan ā Sētuvinol Nrisimhan adarim neṭṭam jaya stambhaman.*

† See note p. 7.

Gay with the tinkling of the golden ornaments of beautiful dancing girls and of the bells of young and lusty elephants, and with the lively strains of singers, giving joy to all people on earth, a continual source of happiness, thus shone *Nānāpura*, in the *Andhra* country. In that royal city, a favourite of Lakshmi, of pure fame, a Manmatha in form, famed for liberality, was the glorious *Ati Rāja*.

To the beautiful *Navalādeyakha*—a kalpa vine to all her dependents, a Lakshmi to the *Olas*,—and to *Atyarasa*, was born a son *Polāva*, a Vishnu to all titled commanders. In battle a weapon, in giving a hand, prudent in council, a favourite minister, in liberality a Karna.

A jewelled ornament to the assembly, thus praised, he was the life to *Ballāla Rāja* and to king *Narasimha*, this *Polāva Dandādhipa*. In war when he subdued the south (*tenkanni*) sending his troops of four kinds, this minister being in friendly consultation with the other councillors as to who was the bravest in the fight all exclaimed ‘Who in government and in war is equal to this minister *Polāva*?’ All testified that among kings and ministers there were none besides these, saying, ‘Among kings that *Narasimha*, among all the ministers we have seen this *Polāva*, you two in bravery and government have surpassed all in the world, . . . . . Who in these days has protected all the dominions of the *Hoysala* kingdom like you?’

. . . . . in government, in dignity and energy like Brahma, accomplished in virtue, revered by all the world as the abode of uprightness and energy in the army of *Narasimha*. In beauty without a peer, single in speech, liberal without intermission, in discerning merit knowing no party, in the king’s business without thought of profit, in wealth without pride, after praising him to whom will praise apply? After taking milk what more can one take? Wealth and learning without opposition are both found in him, and ever young ever increasing have like the flood of the Ganges spread through all the world, thus was the greatness which *Polāva Dandādhipa* had acquired in the world.

May it be well —In the year 1145 of the victorious increasing era, the year Svabhānu, the month Māgha, the 11th day of the moon’s increase, Thursday, *Polāva Dandādhipa*, the *malā pradhāna* of *S’ri Vīra Narasimha Deva*, the setter up of the Chola king, caused to be erected a temple adorned with 115 golden pinnacles for the god *Harikara*.

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\* *Hā undu mēl unibulo*? a Kannada proverb.

To describe the glory of that temple —

Celebrated through all the world as of unequalled magnificence, of lofty eminence, such as none in any former age had constructed, the temple thus built he caused to be constructed so that it should endure, an ornament to the earth. Placing on the eight cardinal points images surrounded by hills, surmounted by numerous pinnacles, with towering golden domes shining like the disks of the sun and moon, after this manner did *Polálva Dandánútha*, a Dharma Ráya among the liberal, erect it. Is it a hill or the peak of a mountain? Is it a sun or a kalasa? The groups of figures, are they the ladies of the points of the compass or shining creepers? That all might thus say, *Polálva Dandánútha* caused this marvel of a temple to be erected for Harihara. A place of brightness expanding like the sun, of lofty fame like donations to the good, like a pond of waterlilies, like the elephants at the points of the compass adorned with bells, thus did he cause the residence of Harihara to be adorned, this *Polálva Dandánútha*, the chief commander of the Yadu king. With a tower adorned with figures having smiling mouths, with numerous lotuses, with high raised knees (?), with plates of precious stones, like the stem of a vine adorned with leaves of pictures and bells, thus a marvel to all, painted with many colors, did the temple of Harihara shine.

Praised by all as the sole chief among Vaishnava emperors, this *Polálva Dandes'a* alone has obtained the fruits of merit, for he obtained the treasure for the creation of the Harihara temple, shining with 100 golden pinnacles. Formerly there was a king *Hermádhi*\* who thought to build a temple for Harihara and besought the god, who in a dream said to him, 'You forbear, a devout one will arise who shall accomplish this.' And this *Polálva* being directed in a dream saying 'You do this' he accordingly erected the temple and gained great fame. The temple of Harihara, which neither the king Sagara, nor the king Bhagiratha, nor Kártiviryárjuna, Bharata, Purúrava, Prithu, Dilípa, none of these chief kings of old had erected, this *Polálva Dandánútha* caused to be built, surmounted with golden pinnacles. In the Harihara kshetra, greater in the earth than Setu, Varanási and Kurukshetra, and surpassing them in beauty, in this region, attracting all like a magical charm, did *Polálva* erect the temple of Harihara with golden pinnacles towering to heaven.

And 104 holy Brahmans, the embodiment of the meaning of the vedas, to the law like its lips, to the *mantra* its excellence, to the *tantra* its origin, thus possessed of all ability, caused a metal roof (*vajra kavacha*) to be made for the sake of merit, but *Polálva* of greater merit erected the temple.

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\* More commonly met with as *Peruadi*.

In this Harihara kshetra, famous as *Dvārāvati*, known as *Guhāranya*, celebrated with the name of Java Lakshmi Nārāyana, with dvārapālaka at the four points of the compass, was *Bānavallī*

at *Holehūlu*, in the noble *Bānavallī*, this liberal king presented them to the 104 Brahmans in order, with pouring of water, *Polāḷva* *Danḍanātha* the chief minister of the Indra-like great king *Narasimha*

What shall I say ? Making the temple of Lakshmi Nārāyana a joy to all, he presented certain vritti in *Bānavallī* for that temple, to endure as long as sun and moon, this *Polāḷva*, the chief commander of the Yadu king.

None truly besides you was worthy to make these two gifts in the past and none will be in the future. This from a love of merit did you do. Who before erected such a beautiful temple for Harihara.

Whoso with joy preserves this gift will obtain life and wealth. Whoso destroys it will incur the sin of slaying many rishis, Brahmans, cows, and Brahmans versed in the vedas, in Kurukshetra and Varanās'i. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

## 21. S'ila S'asana at Harihara, date A. D. 1538.

Size ft 7 7' × ft. 2 11'.—Hale Kannada Characters.

	Sun.		Moon
The Donor ? worshipping		Linga.	Nandi

Praise to *Harihara*.—Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds May the god *Harihara*, happy in the side-glances of Parvati and Lakshmi, grant prosperity to the three worlds. May the god *Harihara*, destroyer of the Daitya race, humbler of the pride of Mammatha, terrifier of the city of Lanka, who brought low the desires of Duryodhana, the only being in the world, consumer of the three cities of the rākshasas, like Yama in the destruction of the world, the cavity of whose mind is filled with the three worlds,—protect the universe.\*

Prosperity ever to *Achyuta Deva Rāya*, who resembles in brightness the rising sun or the pleasure-giving crescent moon. His fame, which fills the three worlds, shines as would the mundane egg if split in two (!). Who sooner forms

\* Two verses of an erotic character omitted, bearing on the double relation of Harihara to Parvati and Lakshmi alike.

a merciful intention than the king *Achyuta*? Hari to Vyasa and others his friends who have served him long grants moksha, but king Achyuta to such as are not his friends too

While this *Achyuta Bhūpāla*, king of kings, the resplendent, the supreme monarch, champion over the three kings, a terror to hostile princes, a Vishnu among Hindu rajas,† conspicuous with these and other titles—was ruling the whole world —

Under his orders in all things was *Achyuta Malappanna Nripati*, a sea of mercy, like a bee at the lotus feet of Śiva, his mind ever bent on the worship of Śiva

He on one occasion with great trembling, in order that his master might obtain the fame of merit, made a proposal to him, and receiving from him the reply ‘I will assuredly present to the god Harihara, husband of Parvati, the village of *Kundavāda* which will speedily bear fruit’ —

Thereupon, in the year *vyoma, tarā, chatur, chandra*, (1460) of the era of Śālivāhana, the year Vilambi, the month Kartika, the day of full moon, Wednesday, at the auspicious time of the moon’s eclipse;—*Achyuta Malappanna Mahipati*, skilled in moral science, learned, prudent, the home of bravery and other heroic qualities, just by nature, true of speech, without vacillation, a nest filled with affection for cows, Brahmins and gods, of righteous life, of the highest wisdom, versed in all moral stories, sagacious, great by nature, understanding well morality and prudence, walking in the ways of merit, having obtained authority over all the Brahman agraharas and temples in Harihara —That the fame and merit of his master *Achyutendra* might be increased, presented to the good god *Harihara*, who—a resting place for the lotuses of the hearts of multitude of yogis, an assemblage of unnumbered good qualities, resplendent as a crore of suns, of an immortal form which has no parallel, the enemy of Mura (a rākshasa), the preserver, creator and destroyer of the three worlds,—dwells on the banks of the *Tungabhadra*, overflowing with goodness, eternally the same,—the village of *Kundavāda*, fertile to bear all manner of fruits, in the beautiful *Uchchangi-venthe* of the pure *Pāndya nad*,—(its boundaries) west of the village of Sebanuru, north of Sūlakatte, east of the village of Bāti, south of the village of Yeragunta—with the rights of

\* २ As'vapati, Gajapati and Narapati.

† *Rājādhirājas tejasaḥ yo Rājaparames'varah, mīru-rayara-gandānkah, para-rayabhayanakarah, Hindu-rāja-suratrāna.*



*nadhi*, *nikshepa*, *jala*, *páshána*, *siddha* and *sádhyá*,\* freed from all burden, in the manner approved by all. And renaming it *Achyuta Rajendra Mallápura*, assigned it in permanence, as long as sun, moon and stars endure, for the mid-day offering to the god, and for the food of the Brabmans in the *chattra*.

*Mellanárádhya*, sun of Timmanárádhya, follower of the Yajur veda, of the Vádhúlāgotra, a learned nāṁ, born in the Kotisha family, prepared this inscription by order of his master.

## 22. Sila Sasana at Harihara, date A. D. 1530.

Size ft. 5 8' x ft. 2 8'.—Hale Kannada Characters.

Moon	LINGA	The donor worshipping.	An attendant bearing his umbrella.
Nandi,			

Praise to *Harihara*.—Adored be *S'amblu*, beauteous with the *chámara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Praise to that excellent kalpa-vriksha, the form of *Harihara*, which is entwined by the vine the arms of the shining Lakshmi.

In the year 1482 of the era of *S'áliváhana*, the year *Vikruti*, the month *S'ravana*, the 8th day of the moon's decrease, Monday, on the auspicious birth-day of Krishna, at the moment of the Krishna avatár,†—while the great king of kings, supreme monarch, ‡ *S'ri Vira Pratápa Achyuta Rája Maharáya*, was ruling the earth in peace and wisdom —

Of the village of *Achyutaráyapura*, otherwise called *Ballápura*, in the *Harihara* country, belonging to the *Pánḍya náḍ* of the *Uchchangi-ventha*, and which the king had assigned to me for the office of *Amara-náyak*—*Narayana Deva*, the son of Timmarasa of the treasury of gold, of the *Vasishtha gotra* and *As'valayana sutra*,—presented two shares (two-thirds) for the *chattra* of the god *Harihara*, and one share (one-third) to *Vis'ves'vara Arádhya*, son of *Harihara Rámachandra Arádhya*, of the *Gautama gotra* and *As'valáyana sūtra*—in the presence of the god *Harihara*, with the ceremony of receiving a coin and pouring water.

\* See note p. 3.

† *Jayanti gunya káladalli S'ri Krishnávatára samayadalli.*

‡ See note p. 25.

This third part may you enjoy from generation to generation, as long as sun and moon endure.

Than making a gift, preserving one is better. By making a gift *svarga* is gained, but by preserving a gift final beatitude is obtained. To all kings land presented to Brahmins is a younger sister, whom neither may any other possess nor take away by force. Than making a gift oneself, to preserve the gift made by another is doubly meritorious. To alienate another's gift is to lose all the merit of one's own gift. Whoso violently takes away a gift made by himself or by another will be born a worm in ordure for sixty thousand years. Those who by force take away land given to Brahmins will boil in the hell called *Kumbhipāka* as many years as the Brahmins from whom they seized it, with their families and descendants, are in suffering therefrom. Whoso carries off the money of an *agrahāra*, saying it is for the tribute to the king, or the gift to obtain a wife, or a contribution to save the village, incurs the guilt of incest with his mother. Support the bridge of merit, continually cries *Rāmachandra* to the kings who come after him.

### 23. *S'ila S'asana* at *Harihara*, date A. D. 1424.

*Size ft. 4 4' × ft. 2 3'—Hale Kannada Characters.*

Sun	Moon.
Nandi.	Cow such ling calf
Linga with priest.	

Praise to *Harihara*.—Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. I praise *Harihara*, the moon to the ocean of eternal mercy, the father of *Manmatha* and *Karimukha* (*Ganesha*), the diadem of the *upanishads*, adorned with the crescent moon, wearer of the serpent and the *kaustubha*, the remover of fear.

May it be well.—By order of *Nāganna Dhannāyaka*, the *Mahā Pradhāna* of *S'rī Vīra Pratāpa Deva Rāya Mahārāja*, son of *S'rī Vīra Pratāpa Harihara Mahārāja*, an ornament to all worlds, supreme ruler, sole master of the southern and northern countries, a serpent to kings who break their word, a divine protector of Hindu *rajas*, a cage of adamant to those who seek his protection:—

At the request of the king *S'rī Deva Rāya*, did *Bukka Rāja* eagerly undertake the following work of merit, . . . the river *Haradra*\*

\* See No. 18, p. 28.

The messengers of *Náganna Dhannáyaka* the Mahá pradhána of *S'ri Vira Pratápa Deva Rája Mahárája*, having brought intelligence that the *Haridra* dam had breached,<sup>1</sup> on inquiring who would undertake the meritorious work of restoring it, looking upon *Cháma nripála*, the commander-in-chief of all the forces of the auspicious great king of kings, the paramount sovereign *Sri Vira Pratápa Deva Rája Mahárája*, a devoted worshipper of the lotus feet of the *Somes'vara* linga, worthy with all good personal qualities, son of *Boppa Deva*, a kalpa vriksha to his dependents, a *Manmatha* to women, a victor in the battle field, skilled in the four branches of policy, protector of works of merit, fond of songs—(he said) 'the dam which by order of *Deva Rája Mahárája* I built to the river *Haridra* having breached, to restore by the assistance of merit the provision for the service and decorations of the god *Harihara* and the property acquired by the Brahmins resident in that kshetra, except you there is no one else. That the fruit of the merit of building this dam will according to the *veda* and the *dharma s'ástra* be beyond calculation you are well aware. You therefore must repair this work of merit'

Hearing this order, and with submission undertaking the work, in the *S'aka* year 1346, the year *Krodhi*, the month *Kartika*, the 12th day of the moon's increase, Monday, at an auspicious time, *Cháma Nripála*, with his own hands pouring water on behalf of the god *Harihara* and the Brahmins, and committing the work with pouring of water into the hands of *Bukkarasa*, sent him saying 'Do you in my behalf build this dam and excavate the channel' and had it repaired. Whose great glory is as follows :—

Of a form shining with firm friendship, gainer of the praises of all the world, filled with the highest good qualities, a moon to the ocean of a good race, devoted to good works, disposed to virtue and merit, glorious as the sun, thus shines *Cháma nripála* in the earth. Of a form granting all desires, of a fame which aimed at the points of the compass, unshaken as mount *Meru*, a *Yama* to his enemies, to his own family shining as an island of jewels, beautiful as *Manmatha*, an abode of all good qualities, son of the king *Boppa Deva*, who can bestow praise worthy of your greatness, *Cháma nripála*? To the world as a *Bhoja*, to his enemies a *Bhima*, in protecting the world of great glory, in firmness as mount *Meru*, hymned by all the poets, conspicuous among the meritorious, to the poor as a kalpa vriksha, thus famous was *Cháma rája*. Distinguished as the faithful protector of those who sought refuge with

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\* See No. 18.

him, a mighty hero, to the forest of his enemies a wild fire, a new Bhoja was *Chāma rāja*. Thus did all the world praise *Chāma rāja*, the son of Boppa-nripāla, the driver off of hostile kings, a lion to the elephant foreign kings, a kalpa vriksha to the learned, of undying glory.

(Several more verses in the same strain, containing nothing of importance).

## 24. Śīla Śaśana at Harihara, date A. D. 1560.

Size ft 6 1' × ft 2 1'.—Hale Kannada Characters

Sun.	Moon	
Nandi.	Harihara	Garuda

Praise to *Harihara Rāja* —May it prosper.—Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. I praise *Harihara*, the moon to the ocean of eternal mercy, the father of Manmatha and Karimukha (*Ganesha*), the diadem of the upanishads, adorned with the crescent moon, wearer of the serpent and the *kaustubha*, the remover of fear. Grant me joy, O merciful god Harihara, who on the *rākshasa* (*Bah*) the great tormentor of gods, men and the serpent world, didst place thy foot and force him down to hell. May the god Harihara protect us, who shining in happiness with *Lakshmi* and *Parvati* is to them a diadem of pearls, the *chintāmani* glittering with generosity to the sorrowful and destitute, the diadem of the upanishads, the amulet of protection to the assembly of the gods.

In the year 1482 of the *S'alivāhana* era, the year *Durmati*, the month *Magha*, the 15th day of the moon's increase, Monday, at the auspicious time of the moon's eclipse,—while the great king of kings, supreme ruler, \* *Śrī Vīra Pratāpa Sadā Śiva Māhārāja*, was in *Vidyānagara* ruling the kingdom of the world in peace and wisdom —

May it be well —To the gracious god *Harihara*, lord of all the earth, god of all the chief gods, reconciler of the disputes between the *Saivas* and the *Vaishnavas*, who to give a promise to *Markandeya* assumed the single *Harihara* avatār, who destroyed the arrogance of *Guha*, whose pair of feet were placed on the breast of *Guha*, worshipped by the worlds of *Svarga*, *Martya*, and *Pātāla*, gratifier of the desires of the faithful, remover of the fears of the dwellers in the auspicious forest of *Guhāranya*, lord of *Kiśkiṇḍīru*, situated on the eastern bank of the excellent *Tungabhadra* ;—

\* See note p. 25.

*Mārga Sahāya Nāyaka*, son of Velūr Kālapa Nāyaka, the chief agent of *Kṛṣṇappa Nāyaka*, son of Hadapa Bayappa Nāyaka, who was an officer of that *Sadā S'iva Mahārāja*, a Govinda to the Hadapa sea, \* terrible as the white bodied bearer of the moon (S'iva), lord of *Manmāgapura*, †—in order that *Kṛṣṇappa Nāyaka* might obtain merit—presented to the god S'ri Prasanna Harihara and his wives Mahā Lakshmi Devi and Parvatī Devi, for a car procession on the full moon day of Chaitra, in order that *Kṛṣṇappa Nāyaka* might obtain merit, the village named *Ganganarasi*, free of all imposts; this he repaired, and presenting, felt as if all his desires were accomplished.

Whoso protects this sāsana will acquire the merit of performing the horse sacrifice and of giving shelter to many Brahmins. The extreme sinner who does not protect it will incur the guilt of slaying innumerable Brahmins versed in the vedas at Kās'ī, Prayāga, Gaja and Kurukshetra, of patricide and matricide, and of causing a mother to devour the flesh of her son.

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

One in form says the *s'ruti* are Hari and Hara, and thus is he revealed. Whoso causes their division Yama will thrust into hell. That god Harihara, the sole ruler of the world, may he protect us.

Great good fortune be to *Sūrapanya*, son of Chadupurāla Kondama Raja, who making application to *Mārga Sahāya Nāyaka* repaired the village of *Ganganarasi*, and gave it up for the car procession of Harihara and Lakshmi. Fortune, fortune'

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\* *Hadapara sindhu Govinda*

† See No. 17.

## 25. S'ila S'asana at Harihara, date A. D. 1531.

Size ft. 4 x ft. 1 11' —Hale Kannaḍa Characters

	Sun	Lunga	Moon	Cow suck- ling calf
Nandi				

Adored be *Gandāhipati*. May all obstacles be removed Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 1453 of the victorious increasing S'ālvāhana era, the year Khara, the month Ashvija, the 10th day of the moon's increase, Wednesday —while the auspicious great king of kings, the supreme ruler,\* *S'ra Vira Pratiāpa Sri Achyuta Rāya Mahārāya*, was in *Vidyānagara*, ruling the kingdom of the world in peace and wisdom —

The villages named *Beluvādi* and *Ganganarasi*, situated in the *Pāndya nādi*, belonging to *Uchangi ventē*, within the *Harihara* country these two which the swāmi had granted for the office of *Amara Nāyak*, have we, *Avasaraḍa Dikshita*, son of Annāji Deva, of the Gārgya gotra, the Apastambha sutra, and the Yājus shākha, so as to provide for the offerings of milk and rice to the god Harihara . . . presented to the god Harihara, in order that *Avasaraḍa Devarasa*, of the Apastambha sutra and Bādarāyana gotra, might attain to the world of eternal merit.

In that *Beluvādi* village, have we, *Avasaraḍa Dikshita*, son of Annāji Deva, of the Gargya gotra, the Apastambha sutra and the Yajus shākha, presented this to . . . of the Atreya gotra, Apastambha sutra and Yajus shākha, with pouring of water and presentation of a gold coin in the presence of . . . in order that . . . might obtain eternal merit.

Thus is the s'asana given that you may enjoy it from generation to generation.

Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit one's own.

*Avasaraḍa Dikshita*, son of Annaji Deva, . . . the dwelling of the  
god Harihara . . .

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\* See note p. 25.

## 26. S'ila S'asana at Harihara, date A. D. 1277.

Size ft. 10 2' × ft. 3 4' —Hale Kannada Characters.

Cow suck- ling calf	Moon	Sun
	Harihara.	Garuda

Adored be *S'ri Harihara*. Adored be *S'ri Rôya Mahâdeva Lakshmi Nârâyana*. Adored be *S'ambhu*, beauteous with the châmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. May the four arms of *Vishnu* protect you, black as a cloud, hard with the blows of the Sharnga bow-string, the pillars of the mantapa of the three worlds.

May the boar form of Vishnu protect you, on the tip of whose tusk the earth is firmly fixed like a female bee clinging to the shining white bud of a lotus. May the boar form of Vishnu with great affection preserve this gift, on the tip of whose tusk the earth rests like a female bee in the centre of the pure lotus. May *Harihara* protect this holy gift, who in the beginning took the form of the boar \*

May *Ganapati* grant our desires, the elephant-faced, the son of Sîva, with broad eyes like the lotus, son of Parvati, free from old age and death, the light from the jewelled heads of the serpents which bind his waist causing the lotus of his feet to open even by night, lord of the three worlds. May *Saraswati* dwell on my tongue, who holding in her hand, as a jewel of the rosary, the mundane egg created by Brahma, is ever praying both night and day for the good of her votaries.

From Soma (Chandra,) who rose so glorious as their great original from the ocean which gave birth to Lakshmi, arose the mighty Kshatriyas. To their dominion succeeded Yadu, from whom all the kings of that line have been famed as *Yâdavas*. From the appearance of Rama and Krishna to remove the burdens of the world, from that time has the line been greatly renowned.

In which, as the sole lords of the lady Earth, were ruling *Billama* and others. After whom came *Jaytugi Deva*. His son, powerful, of increasing greatness, of great bravery, by excellence established as superior to all, lord of the earth, was *Singhana*.

When he with joy marched forth to war, and seeing the dust raised by his hosts, all kings fearing brought their wealth and offered it to him, so that the feet had no standing room for the money spread on the ground, he caused

\* An indecent allusion omitted.

the waters of the ocean to recede and to leave a plain for them. The sun *Singhana* by his power evaporating the waters in the lotus ponds of the hearts of hostile kings, caused the waterlilies the eyes of their queens to close, while it expanded the lotus the face of the Brahmins with joy.

His grandson, born in love, lord of the earth, was *Kandara Deva*, through fear of whom all kings forsook their kingdoms. By his great fame, by the strength of his capital city, by the might of the power of a Kshatriya, by his skill and valour in seizing upon the royal wealth of hostile kings, he was as renowned as the friend of the Pándavas (Krishna), the brave *Kandara Deva*. As if in order to bring great glory to the Yadu line Hari were born as a king in the form of *Kandara Deva*, such was the fame he acquired.

And as if Hara, in order to subdue his proud enemies, were born from love (for him), so did Kandara's younger brother, the great *Mahadeva* shine. *Mahadeva* being now the sole lord of the world, you, *Kerala*, give up the pride of your kingdom, do not ruin yourself by excess of courage, you, *Konkana*, come at once and quickly present your gifts and tribute; *Chola*, what can you do with your forces?—thus do the heralds (or door-keepers) make proclamation. *Gaula* being afraid of war went and stood by the snake hole, *Utkala* forgetting shame ran away, *Ohola* losing his composure ran and took to the sea, the *Málavas* trembled, the *Lálas* gave tribute and had audience, all the other kings were subdued and ruined, how shall I extol that king's great power. Had his power not been thus, would he have acquired those *Telunga* kingdoms and established the kings in their three cities? What other king in the world had gained such great fame by subduing the herds of lusty elephants? Thus is it certain that S'iva was incarnate as *Mahadeva Ráya*.

The son of that *Kandara*, who possessing himself of the wealth of his enemies became the lord of Lakshmi, the favourite of the earth, was *Rámachandra Mahindra*. Of a secure and mighty kingdom, served by hostile kings, remover of the troubles of the world, of a great fame filling all the points of the compass, a sun to the lotus the face of the Brahmins, the son of Kandara, a

\* *Budu nim Kerala ninnu ráya madamam ham miranum vradum ketabéd igale bandu kánnikeyanam kappangalam bégadim | kudu nim Konkana Chóla ninnu balupinn en appudend ágaļu poḍavisam Mahadevan orḍan enutam doṛvādhiper sśrurur || Gaular kkalagak annu putt adaridar nán baḷḷu pōg Utkalar Chhola pritsya bittar bōi jalavam pokk anyādar Mmālar|| Lálar kkanike gottu kandar uluda kshmiṇpālar elligalum veḷ alōg sharendad em poḷalven á bhāṇa grātāpōgramam || vri || Dhōrvakolge baluv intadalladaḍey á Telunga ráyyangalam pura mūrakk iṇayāgi māḷi kaḷed á tējōgram entādu |*



collection of all good qualities, thus shines *Rāma Rāya*. A moon to the water-lilies the faces of the fair, an embodied Manmatha, of surpassing brilliance, a jewel to the wealth of the Yādavas, lord over the whole circle of the earth, universal emperor (*sārva bhōuma*), worthy of his illustrious name, thus did he shine, this *Rāma*. Delighting Devendra with his sacrifices, protector of the Brahmans, lord over the world, capturer of the finest elephants among the elephants of his enemies, a lion to the elephants and their lofty vine-covered martapas his enemies, a white elephant of the points of the compass, shining with fame, may this *Rāmachandra* prevail.

May it be well.—During the rise of the victorious kingdom of *S'ri Rāya Nārāyaṇa*, *Praudha Pratāpa Chakravartī*, *S'ri Vira Rāmachandra Rāya*, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of *Dvārāvati*, a sun in expanding the lotus bud of the Yādava race,\* a S'iva to the Manmatha the *Mālava* king, an elephant-goad to the elephant the *Gurjara* king, the establisher in his kingdom of the *Telunga* king, mighty of arm in seizing upon the wealth of the *Hoysana* kingdom, skilled in beating time upon the group of hostile kings (!) —

The commander of all his household troops was the auspicious *Sāluva Tikkama Deva*, whose descent and glory were as follows.—Born like the commander of the forces of the gods, of unequalled good qualities,

commander of the army of Ramachandra Deva king of the world, thus great was *Tikkama mantri*. A hero, liberal, sporting from his great bravery with his shining sword which subdued the valour of all others, master of all the forms of greatness, a bee at the lotus feet of Vishnu and S'iva, of powerful strength, of great fame in the world, was *Sāluva Tikkama Deva*. He shone like a faithful son to the heart's affection of the auspicious *Mahadeva*, like the moonlight of the *chandra* (moon) the mighty king *Rāmachandra*. When this *Sāluva Tikkama* with joy went forth to war, the dust raised by his hosts covering the mountains and causing all the sky to appear like the earth, enlarged the (surrounding) ocean; his valour cutting off the heads of hostile kings, brings the spoils of their wealth and lays them at his feet.

May it be well.—The auspicious Mahā Mandales'vara, mighty of arm in smiting the heads of the groups of the strongest and bravest of hostile kings, devoted to war, a Revanta in putting his horses through their five paces, the creeper of his fame having spread into the utmost corners of all the points of the compass; in encountering the hardest butts from the muscular heads of the

\* *S'ri-prīthvī-vallabha*, *mahārādhīrāja*, *perames'vara*, *parama-bhaṭṭāraka*, *Dvārāvati-pura-varādhīstara*, *Yādava-kūḷa-kamaḷa-kajikā-vikasa bhāskara*.

wrestler Chamira (*viz.*), the hostile kings, and shutting up their shouts, an able antagonist like the purána Náráyana by the favour of Tryambaka and Harihara having obtained the kingdom in protecting which he was a powerful right arm, in liberality of gifts a growing Karna, establisher of the Kúdamba king, disgracee of the Hoysala king,<sup>†</sup> rejoicing in the abiding prosperity obtained by favor of the Brahma of a virtuous life, commander of all the forces, Nissanka Pratápa S'ri Sáleya Tikkama Deva Rana, having in an expedition to the south captured the city of Dorasamudra, accomplished his object, and taking a tribute of all manner of wealth, especially of horses and elephants, while coming thence —†

The liberal Tikkama saw the city of Harihara, the residence of Vishnu the conqueror of Guha, and the place where his faithful votaries obtain mukti. Kuru, Kás'i. Varanás'i, Himagiri, Gaya, Godávári, S'rinaga, are famed in the world each for some single excellence, but this Guháranya des'a surpasses them, for it owns the power of the Boar (*váráhu*), has 104 Brahmans the gods of the earth, and is the dwelling place of Vishnu. Is it a city or is it the residence of Devendra? Is it the silver hill on which the lord of Gauri dwells, standing in the ocean from which Lakshmi rose, this wonder of the world? Never have we seen so rare a place. Thus saying, the minister of Mahadeva Ráya made there with joy some gifts of land in the name of his sovereign.

His various free gifts in this Harihara agrahara, were as follow —

On account of his victorious expedition to the south, and his visit to the Harihara incarnation, he presented a tank, free of all dues and *suddhaya*.

And Sáluva Tikkama Deva besought that he might have the honour of building a temple in the city of Harihara in the name of his sovereign Mahadeva Ráya, thus;—That as this god had with affection granted what his worshipper prayed for, he had with the consent of the mortal creatures there made a free gift, and requested that he too (the king) as a divine incarnation might ever abide in that city. Thus did he this minister Tikkama. Accordingly, to the god who had accepted his prayer, he resolved to set up a Lakshmi Náráyana incarnation of his master Mahadeva, and having bought the land, rejoicing the hearts of those 104 (Brahmans), he informed the king of the date on which he proposed to commence the erection of the temple, (namely) on Friday, the 13th day of the moon's increase, in the month Chaitra, the year Is'vara, the s'aka year 1199. And in the following year, Bahudhanya, the

\* Kúdamba Ráya sthāpanacháriyamun, Hoysala Rát díśepattanam.

† Dakshina digvijaya Dorasamudráramana krita káryya kari turaga mukhya samasta vastu sahitaṁ kappam gonḍu bandallā.

month Magha, the 6th day of the moon's increase, Wednesday, the powerful Mahá Mandalika *Tikkama Deva* set up the image of *Mahadeva Ráya* in the form of *Náráyana* the universally adored lord of Lakshmi.

And in the year following, the year Pramádi, the month Phalguná, the 5th day of the moon's increase, Tuesday, the nakshatra being *Ásvini*, he set up golden pinnacles to that temple, and presented the following lands to provide for the service of the god reigning in Harihara.

That *Tikkama Deva* having purchased with joy 4 *matta* of paddy land belonging to the Betta Gauda tank, at the price fixed by the *sabhe*, presented it to the god.

And in the excellent Satradundige, paying due respect to the 104 Brahmanas,

(*Rest illegible*).

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## 27. Sila S'asana at Harihara, date A. D. 1269.

Size ft. 10 1' x ft 3 1'.—*Hale Kannada Characters.*

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(*The photograph does not include the symbols*).

Adored be *S'ri Harihara*. Adored be *S'amḍhu*, beauteous with the chá-mara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May he protect us from danger

(*Much illegible*).

From the lotus of his navel sprung Brahma, from him Atri, from him Chandra

In that line was born, a wild-fire to the forest of the ornaments of the moon-faced wives of hostile kings, a moon to the ocean of the *Yádava* race, an ornament of ministers to the lord of *Kalyána*, destroying with the pillar of his right arm the hostile Kshatriyas, growing in power. The poison of the serpent of calamity he admits not into his throat, association with serpents he does not form, he bears not throughout the three worlds the name of cruel, yet is he truly characterized as (or named) *Rudra*.

From him was born *Maḍaya*, celebrated for his great fame, preventing the wives of hostile kings from painting their eyes (*i. e.* widowing them.) Thus having reduced all hostile kings to be his servants, was the *Heggada Maḍa*, a moon to the ocean of the treasures of the lord of *Kalyána*, a kalpa vriksha born on the earth, whose words were as sweet as nectar. His wife, brilliant

with the colour of gold, was *Revallati*, conquering by her good qualities and wealth, by her bright smiles and splendour putting the moon to shame.

By her to the Heggada Nayaka was born *Soma*, the central gem in the garland of the pearls of good qualities, of a fame like the light of the moon, great by the perfume of his goodness, a moon (*soma*) in causing the lotus faces of the wives of hostile kings to shut up, a moon (in raising the tides) to the ocean of the *Hoysa'a* line.

To the lord of the earth *Soma*, the brave *Narasimha* was son, who setting up the wealthy *Chola*, *Pándya* and other kings, had acquired great renown as a commander of the army. Truly was *Soma* a herd of elephants filled with the water of wealth, else whence flowed the river of his bounty.

By this king, devoted to merit, were many *agraháras* erected on the banks of the joyful *Kávéri*, which are praised by many great poets. And in those *agraháras* (even) the parrots had a knowledge of *níti*, and were nourished up on the *mímámsa*. In one place they assembled together arguing in the severest critical terms of the *turka*, in another they beautifully recited *śabda*, *yajña* and *hantva*. Thus was it in the mine of learning *Somanútha-nagari*, a brilliant ornament to the world.

And by him were many gods and goddesses set up on the banks of the *Kávéri*, namely *Purahara*, *S'ri Narasimbes'vara*, *S'ri Lakshmi Nrihari*, *Murahara*, *S'ri Yoga Narayana*. And on the north east he set up the five faced *Siva*, *Bijjales'a* and others; in the centre *Gopála*, *Janárdana*, *S'ri Kes'ava*, the *Matsya* and other the ten *avataras*, *Murahara*, *Narayana*. And on the walls *Kes'ava* and others the twelve *murtis*, *Sankars'ana* and other *murtis*, *Vishvakṣena* and numerous other minor deities, *Padmasena*, *Indra* and other gods. *Gira* and all these gods were set up in *Somapuri*.

His elder brother was the great commander *Melaṇya*, of great good fortune. His elder sister's son was *Malli Deva*, a spear to the bodies of hostile kings, a wild fire to the forest of his enemies, the gratifier of the desires of his dependents, who continually extol his good qualities.

Of great strength was the commander *Soma*, resembling *Karna*, giving his assistance to all the kings of the east he set them up on their thrones and increased their power, the wealth of his enemies he destroyed, *Gaṇḍa Pendúra\**

*Chandis'a* (*S'iva*) had granted him the boon of prosperity as long as sun and moon endure.

Thus in his line was born the reverend *Gangúdhara*, praised by all and of great wealth, a sun in chasing away the darkness of the *Chárváka* and

\* A jewelled anklet, denoting championship.

Bauddha doctrines, in *tarka* an independent authority, an Agastya, avatāra in his skill in swallowing up the ocean of the Jainas, this great pandit illuminated the assembly like a gem.

To that god *Harīhara* was this *Soma* the servant, who had become incarnate in face of the world that he might establish the *advaita* (the non-duality or unity) described in the vedas of Vaikunṭha (Vishnu) and Nīlakanṭha (Śiva), who had stopped the growth of the world (in wickedness); by whom the Kaivalya Lakshmi (or Lakshmi of moksha) had settled on the lotus hands of all people, who had devoured the flesh of the rākshasas. To Gaurī hī, to Śrī a lord, adorned by Bhadrā, indivisible (*advayan*) and thus a bigamous husband, the crowning glory of the *tatva*, O *Harīhara*, do thou remove my sins, thy lotus feet are my refuge, which will not spare in trampling upon every cause of sorrow, who enjoying unending happiness art of boundless generosity.

The Śaka year 1190 having passed, and the year Vibhava being current, *Somanātha* caused a temple with golden pinnacles to be erected at the door of the temple of the god *Harīhara*. May the joy-producing meritorious work of the chief commander, Gaṇaṭha Pendāra *Soma*, prevail as long as sun and moon endure.

\*An ornament to the beautiful country bordering on the *Kāvēri*, having lofty towering walls surrounded by a deep moat, containing a *soma* street and an *ārka* street, the numerous houses of which were filled with people, was the city bearing the name of *Somanātha*, a joy to the eyes of all. There congregated, the excellent Brahmans increased, performing the ceremonies prescribed by the vedas, understanding the meaning of the *āgama*, *tatva*, *mantra*, *tantra*, and *tarka*, engaged in their individual daily rites, works of merit, and sacrifices; pure, single minded, devoted to acts of virtue, good men. Astonishing was the greatness that *Somanāthapura* had acquired from the many great men who had their origin there. Surrounding it were numerous pleasure gardens, in which the trees bent down with foliage, and the fields were filled with grain,

On all sides were tanks filled with lotuses and waterlilies, and with the motion of the waves in the moat the hanging boughs of the trees were waved. Thus was this *Somanāthapura*, like the name of the jewel of the earth.

In the middle of this celebrated *Somanāthapura* having erected a great temple and adorned it with a god-like incarnation of Vishnu which continued

\* The foregoing part of the *sāsana* is in Sanskrit, the remainder is in Kannaḍa and repeats a good deal of what was stated before.

ever as bright as it just set up, highly distinguished became *Soma chamupati*. And in the Vishṇu temple which by his order had been erected in the middle of *Somanáthapura*, S'ri Kes'ava distinguished by the name Prasanna Chenna, surrounded with brightness, to the south of him Gopála the beloved of the world, Janárdana the embodiment of the desires of all, these three murti were the chief and the most richly endowed with all manner of gifts.

And as if in this scene of many victorious processions Vishnu had strung together all the varieties of his forms, many other gods did he there set up, namely, the Matsya and others the ten avataṛas, Kes'ava and other deities, Sankars'ana of auspicious form, the Varáha form, Náráyana and other gods the givers of wealth and prosperity, Krishna and twelve other gods the merit of whose worship is incalculable. The excellent Ganapati, Bhairava, Bháskara, Vishvaksena, Durgi and other gods. Altogether 74 gods adorn the temple which he built in the middle of the city.

And on the north-east side he set up the five-faced S'iva, which in order are Bijales'vara, next to it Pergades'vara, the four-fold Abales'vara, and the splendid Jayavales'vara, and in the middle Somanátha S'ivalinga. Having securely established these, *Soma Dandádhipa* gained great renown. And the excellent form of Narasimhes'vara, the auspicious Yoga Náráyana, the ever abiding Lakshmi Narasimha, being established in it, the city of Somanátha, shining in the middle of the Kávéri as the residence of so many gods, was thus rendered worthy of reverence from all the world by the mighty *Soma Dandádhinátha*.

(And so on, the conclusion being illegible.)

## 28. S'ila S'asana at Harihara, date A. D. 1171.

Size ft. 6 5' × ft. 2 3'.—Hale, *Kannada Characters*.

Nandi.	Sun.	MOON.	Cow suck- ling calf.
		LINGA.	

Adored be *S'ri Harihara*. May the kalpa vriksha embodied as *S'amṛta Náráyana* ever grant our desires, whose smiles resemble the brightness of its white shining flowers, whose powerful arms are its branches, whose hands are its ruddy young shoots, encircled by the creepers of serpents, enriched with the four manner of fruits.

May it be well.—While the victorious kingdom of the auspicious *Vijaya Pándya Deva*,—entitled to the five great drums, Mahá Mandales'vara, lord of *Káncupura*, sun to the sky of the *Yádava* race, a head jewel of brave warriors, his mind purified by meditation on the lotus feet of the god S'ankara Náráyana, an ornament of the *Yádavas*, sun to the lotus of the *Pándya kula*, champion over the smiters of their enemies, . . . . . defeater of the designs of *Rájiga Chola* \* of surpassing greatness, splendid with these and other titles, revered by crowds, an abode of glory,—was increasing in grandeur and prosperity, to endure as long as sun, moon, stars and sky —

All the chiefs who heeded not his commands were driven out, those brave ones who came to fall upon him, being seized, disgraced, tormented, their bodies worn out, forsaking their places they fled in all directions, how great was the bravery of the king *Vijaya Pándya*.

The dweller at his lotus feet, May it be well.—the Mahá Pradhána was the auspicious *Vijaya Permadi Danḍanátha*, a lion to the herd of elephants the most powerful tributaries, terrible in the field of battle, his forehead adorned with a wafer made of the dust from the lotus feet of *Vijaya Pándya*, a mill-stone to the slayers of swámis, skilful as Chánakya in driving off with powerful incantations the rákshasas the hostile kings, a central jewel to the diadem of the group of ministers, a powerful new Anjaneya in leaping over the ocean the forces of hostile kings, his fame was stamped as an ornament of sandal powder on the swelling breasts of the ladies of the points of the compass, having received from his king the honor of the name of *Kumára*, a promoter of wealth, protecting all the people with even greater care than if his own children, splendid with these and many other titles, an firmly establishing the great kingdom of the king over kings, *Vijaya Pándya Deva*, his able right arm. Braves who do not ask him for orders there are not in the land, proud ones who despising him will not serve under him there are not, obstinate ones who twisting his orders carry out something different and live, there are not, thus did he manage the kingdom of king *Vijaya Pándya*, what an abode of consummate ability was *Permadi Danḍadhípa*. Whoso refused to do obeisance, them he forced first to do obeisance to himself and then made them do obeisance to king *Vijaya Pándya*. And so celebrated was his government in all the world, that all did him obeisance, this *Vijaya Perma Danḍádhis'a*.

Moreover a dweller at the lotus feet of *Vijaya Pandya Deva*, that abode of the Lakshmi of self-secured victory was; May it be well.—*Ketarasa*, en-

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\* *Rájiga Chó'a manóbhāgam*. See No. 4, p. 8.

titled to the five great drums, Mahá Mandales'vara, lord of the city of *Banaváśi*, having a monkey flag and a lion signet, lover of the sound of Perma-  
di's drums, the settler up in 84 cities of the frontal-eyed (Ś'iva) and the four-  
armed (Vishnu), universally known as having performed 18 as'vamedhas in  
strict conformity with the vedas, having by his power set up in the cave and  
on the peak of Himavat the chief of mountains a stone pillar describing the  
surpassing glory of his line, splendid with the mighty elephants he had bound,  
born in the line of *Mayúra Varmma*, the *Kádamba chakri*, lord of *Uchchangi-  
giri*, obtainer of a boon from Ś'ankara Náráyana.\*

To him and to *Kanakabbe arasi*, the moonlight to the *chakora* and the  
waterlilies of his heart and eyes, . . . . . was born  
*Nágati nrípála*, whose fame made havoc of the lotus gardens the hostile kings.  
To describe the greatness of his qualities The terrible shadow of the bodies  
of hostile kings smitten by the shining sword in the hands of *Nágati*, the chief  
of kings, resembled the moon at sunrise (being bloody). Moreover, the  
serpent of the surpassing strength of king *Nágati* snatches away as flesh the  
poverty of the learned, and the best of the lands of hostile kings.

His younger brother, of surpassing bravery, of great good qualities, a  
dazzling light to the swarms of grasshoppers the hostile kings, was *Hari arasa*.

To that king *Nágati* was born; as Karna in former times to Śúrya,  
distinguished by gifts of liberality, an abode of virtue, a friend of the learned,  
*Ketarasa*.

And to that king *Nágati* was born another son, skilled in all learning,  
an ornament to all kings, a Karna to supplicants, the celebrated *Mácharasa*.

One day, while that abode of praise and glory, *Nágati arasa*, chief of  
a Thousand nad, with his uncles *Hamparasa* and *Sattiyarasa*, and that *Nágati*  
*arasa*'s younger brother *Hari arasa*, and his sons *Ketarasa* and *Mácharasa*,  
were in the enjoyment of peace and security, listening to the history of the  
early kings, and the account of their meritorious works †; perceiving that  
they were as devoted to merit as eager to carry off the lady victory from the  
forces of opposing kings; remitted the tribute which they received from

\* *Svasti samadhigata-pancha-mahá-s'abda-mahá-mandales'varam* [ *Banaváśi-pura vará  
dhis'varam* | *vánara dhvaja nrígéndra lánchehanam* || *Permadgi túrya nríghoshaam* |  
*chatur á's'iti nagaradhishiti láláta lochana chatur bhíbhujam* | *jagadvídhitish;adas'as'vame-  
dha díkesádíkshitam* | *Himavad girindra rundra s'ikhara s'akti samsih'grta nyanvaya  
prakañtorjita pratápa s'elá stambha* | *bádha mada gaya mahá mahamabhirámam* | *Kádám-  
ba chakri Mayúra Varmma vams odbhavan Uchchangi-giri nátham Sri Ś'ankara Náráyana  
Dena labiha vara prasádan enisida Ketarasan.*

† *Suka sankathá vrnódadán vrdá ondu divasav ádi ráya charita dharmma katiá s'raavan-  
datta s'raavanarági.* See note p. 2.



*Kūḍaluru*, the ancient agrahāra of the god Svayambhu S'ankara Nārāyaṇa, together with the dues they received from the cultivation of the beautiful channel, and in the S'aka year 1093, the year Vikriti, the month Pushya, the 1st day of the moon's increase, Friday, at the time of uttarāyana sankramana, presented them, with pouring of water, at the divine lotus feet of *Svayambhu S'ankara Nārāyaṇa*, to endure as long as sun and moon.

Whoso maintains this gift will obtain the merit of presenting at Varanās'ī, Kurukshetra, and holy bathing places; at Gaya, Prayāga, in the dwelling of S'ankara Nārāyaṇa and other most sacred places; at the auspicious times of new moon, the sun's eclipse, *uttarāyana sankramana* and *vyatī pāta*; to a *s'anḥa* (a trillion) and a *mahā-s'anḥa* (a quadrillion) of Brahmans, versed in the four vedas and their vedāṅgas, masters of all learning, of incalculable merit, to each one separately, a crore of golden coloured cows, and golden *koḷagas* decked with jewels, together with milking cups of bell metal, according to the s'āstras. Whoso destroys it will incur the guilt of slaying with his own hand that number of Brahmans and cows in those holy places at those times. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Here follows another s'āsana, dated 2 years later.)

May it be well—In the Saka year 1095, the year Nandana, the month Bhādrapada, the 3rd day of the moon's increase, Wednesday the auspicious Mahā Pradhāna, *Durgarasa Dandādyaka*, adhikāri of the *Banavasi* 12,000, whose father, a worshipper of Indra and Vishnu, a mine of good qualities, was *Permadi Dandādhinātha*, his mother the celebrated and fortunate *Mahādevi*, his younger brother, served by all the learned, *Soma Deva*;—this *Durga Dandādhinātha*, obtaining greatness in the world, a moon to the ocean of the Vishvamitra gotra and thus ~~no~~ common man: presented in the ancient agrahāra of *Kūḍaluru*, 100 gadyāna to the 104 Brahmans, in order that they might devote one hāga a month for the lamp of the god, as long as sun and moon endure; thus did he give, with pouring of water, that the Brahmans might provide for the god *S'ankara Nārāyaṇa*.

## 29, Śīla Śāsana at Harihara, date A. D. 1379.

Size ft. 7 4' x ft. 1 10'.—Hale Kannada Characters.

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Cow	Sun,		Moon,		
Nandi.		LINGA.		The Donor*	Priest

Adored be *S'ri Harihara*. Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds, Obsesance to *Gaṇeś'a*, on the drops of moisture exuding from whose temples the bees delight to cluster. Supreme is the original Boar, by whom uplifted the earth with its growing crops appears as if still horripilated with joy. May the glory in the form of *Harihara*, the creator of the world, ever grant prosperity, who boasts in the rivalry of the joint wives *Pārvati* and *Lakshmi*, who presents the appearance of the rain-cloud associated with the cloud of autumn, the supreme cause of the creation and destruction of the world.

Ever active in the world, is the mighty *Yōdava* race, an ornament to the earth, an abode of great minds, beautiful, the birth-place of good qualities. As the bright spring causing the flowers to bloom adorns all the other seasons, so did the king named *Sangama* adorn that race with his high qualities. The streams of moisture issuing from the temples of the herds of his lusty elephants caused all other streams to appear like the river of *Yama*.

The kings *Harihara* and *Bukka* protected the earth as if *Bala Rāma* and *Krishna* had again united for its preservation. *Harihara*, the elder brother of *Bukka*, having subdued by his might all hostile kings, ruled over the earth, all kings in which desiring his service continually wore his commands like garlands around their necks. Afterwards his younger brother *Bukka Rāya*, celebrated in the world, governed the city named *Vijaya* in the same manner as *Krishna* ruled the beautiful city of *Dvāraka*.

From that *Bukka Rāya* was born the glorious *Harihara*, as the splendid moon arose from the milk sea. In that same city did *Harihara* dwell, as in former times *Rāma* dwelt in the midst of the city of *Ayodhya*. Its rampart was *Hemakūṭa*, its moat the auspicious *Tungabhadra*, its guardian the world-protector *Virupākṣa*, its ruler the great king of kings *Harihara*. The golden zone of the land *Kānci*, the incomparable *S'ūchapura*, words fail to give a description of these.

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\* Or *Garuḍa*.

*Harihara*, the successor of *Bukka Ráya*, at the time of obtaining the government also obtained a minister, *Mudda Dandádhīpa*, who by his policy alone daily overthrew the might of hostile kings, resembling Sumantra the minister of the heroic Rama. (*Much illegible.*) Whose sword was a creeper through fear of whose falling upon them the wisest of kings were continually in a tremble, the rivulets springing from the water poured forth by him in making his gifts united into a great river and converted an unirrigated into an irrigated land.

This *Mudda Dandesha*, a kalpa vriksha to his supplicants, forming an agra-hára by the name of *Mudda Dandanáyaka-pura*, at *Kottínu*, near *Uchchangi durga*, and making a large tank —In the S'aka year reckoned as *s'as'i, kha, s'ikhi, chandra*, (1301), the year Siddhárta, the month Kártika, the 12th day of the moon's increase, Monday, at the auspicious time of Hari-pada; making 36 vrittis for Brahmans, presented to the god Harihara 12, and to the Brahmans 24 Thus were all given.

That all may clearly understand, the boundaries of the land are here written in the Karnátaka language. North-west, the white stone of Tugilappa at the boundary of Muduhadade Bisalahalli, thence east, the black stone of the Beddana-doddi of Kindadaratti; thence east, the Doṇeya-kola; thence east, the white stone at the three rocks below the Basaru-katte; thence south . . .

(A great part of the inscription knocked off here, in which apparently the boundaries were continued, and the names of the Brahmans entitled to the land, with their gotra and sūtra, given.)

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rámachandra from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Land presented to Brahmans is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation) Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

May this gift of *Mudda Dandesha* continue without disturbance as long as sun and moon endure. Great prosperity! Fortune, fortune!

*S'ri Harihara Ráya's approval;*

*S'ri Virupáksha.*

From the whole of this agra-hára created by Harihara Deva one vritti

was given to *Bhaktadara Bhaṭṭa*, a celebrated *Vāsishṭa*, which, added to the 36 given before, made 37.

The *agrahāra* holders' approval :

S'ri Harihara.

*Aruna* the carpenter engraved this great *śilā s'āsana* for the god Harihara and the worthy Brahmins of *Dandānātha-pura* named after the minister *Mudda*. Fortune, fortune!

### 30. Śilā S'āsana at Harihara, date about A. D. 1157.

Size ft. 7 × ft. 2 6'.—*Haḷe Kannaḍa Characters.*

Nandi.

LINGA

Cow suck-  
ling calf.

A glory there is in the form of *Harihara*, in colour like a blue waterlily, eternal, causing the roots of the kandali tree the joy of its worshippers to spread. May *Harihara*, beloved by Lakshmi and Pārvatī, of a splendour uniting both light and shade, lord of the earth, a beloved jewel to *svarga*, having *Garuda* and *Vrishabha* as his vehicles, of a brilliant form, grant to *Soma Bhūpati* lasting prosperity and long life.

..... were the *Chalukya* emperors. In succession to whom,\* destroying a certain son of a *rākshasa* (*dana suta*) who with enmity had carried off ..... *Taḷa*, born as a lord of justice, in valour *Vikrama* himself, subdued the dominions ruled by the *Rāshṭra kṛta* kings, and restored the *Chalukya* race.

Afterwards his son *Satyās'raya* ruled the world. And after him *Vikramānka* his younger brother's son ruled the world. After whom, his younger brother, with a fame as splendid as the light of the moon, the able *Appaya* ruled the earth surrounded with the seven oceans. *Jaya Simha* then ruled the lady Earth, whose breasts are the swelling mountains, the leafy *honge* trees her tresses, engirdled by the sea as with a zone.

Afterwards when *Ahava Malla*, a crowning ornament of kings, accomplishing what even Brahma had not done, ruled the world, the regents at the points of the compass forgot their cares and were at ease. His son, who caused the hearts of his enemies to burn, superior to all kings, .....

..... *Soma Deva* obtained renown. His younger

\* *Atikramaṇādōḷi*.

brother *Vikrama*, tying up the mouth of *Nepāla*, and shewing the might of his arms by conquest of many other kings, ruled over the whole circle of the earth. His son, distinguished in all learning, having made the tour of victory, a *Man-matha* to women, praised throughout the world, *Bhūloka Malla*, gained renown. His son, *Jagadeka Malla* then governed the earth. Destroying the *Pallava* and *Mālava* kings, he ruled over the *Pallava* kingdom, from which he had driven the king; lord was he over the *Lāta* kingdom, the king of which stood with folded hands placed to his forehead; the *Kalinga* king and land he reduced to the greatest straits, and by his great might subduing many kings he gained great fame. His younger brother was *Nūrmadi Tailapa*, shining with a sword which was solely engaged in smiting through the groups of his enemies, of a fame as pure as the moon.

At that time \*was *Brjjala* king, who shone with a sword which destroyed all the enemies of the earth, able in subduing the mightiest enemies, excellent in victory

The whole of the *Chalukya* army did he protect, devoted to the service of the feet of the *Chalukyas*, adorned with the gems of good qualities, obtaining the name of *Sadāya Nāyaka* (the bountiful chief).

At that time, while the abode of good qualities *Kasāvaya Nāyaka*† was ruling the *Banavasi* Twelve Thousand, punishing the evil and protecting the good.‡—An asylum of peace was that *Vānavāsi*, the native land of wealth, the stall in which prosperity was tied, the cradle of virtue, the birth-place of the learned, the region free from fear. The people in all parts of that nād on every side shone with the colour of gold, all the points of the compass were filled with perfume, the gardens were filled with trees, the land was full of running streams and ponds, in which appeared lotuses and waterlilies with swans between. And the land was full of pleasure gardens

And it shone with the brightness and beauty of women's faces

And in that nād was the *Nāgara khaṇḍa kampana*, in which was no garden that was not surrounded with amorous bees clustering on the lotuses in the ponds, no ponds in which the lotus did not grow, no town around which cool streams did not flow. And ever was it bright with groves of *punnāga* trees, of *nāga* and *champakā* trees, and of the *nāga* creeper. Thus was the

\* *Tat kīlādo*.

† See Nos 33 and 43.

‡ *Dushṭa nigraha ś'ashṭānugraha pīrvakam*.

*Nāgara khaṇḍa* a splendid setting for gems of beauty. Containing numerous sandal trees filled with most fragrant oil, it enraptured the minds of all like the young new moon.

Ruler of the *manneya* of this beautiful *Nāgara Khaṇḍa* Seventy,\* a moon to the waterlilies the faces of women, famous in the earth was *Soma nrīpāla*, who by his supremely excellent government converted this *Kali yuga* into the *Krita yuga*, raising the waters of the ocean of pleasure, surrounded by the splendour of his fame even by day he shone with the moon-like radiance of *Ramachandra*. The pure race from which sprang a portion of the glory of the master of that mandala, the jewel of the region, was as follows :—

As if *Rudra* had himself become incarnate under the excellent *kadamba* tree, so was born the king *Mayūra Varmma*, the disperser of his enemies, revered by crowds of kings. Shining with an eye in his forehead, he assumed the government by his might, as if all the kings had assembled and placed the crown on his head. Increasing under the thick shade of the numerous *kadamba* trees, that race became (known as) the *Kadamba kula*.

And when many great kings had been born in that fortunate race after *Mayūra Varmma* with the flaming eye in his forehead :—*Barmma Deva* † arose, the sole ruler of the world; the rays of whose fame sported like swans at the ten points of the compass, whose form gave delight to the eyes of all, whose unflinching bravery troubled all the hostile kings, whose *Kshatriya* qualities overcame all the *Kshatriyas*, thus did he shine. As no kings are in the world to compare with the king born in the *kadamba* grove, so gaining great superiority his fame filled all the points of the compass, this *Barmma*. That king's wife, *Kālala Devī*, like the moon in autumn, like a *kalpa* creeper of the modern *Manmatha*, praised by all people in the world, an abode of learning, to her dependents a cow of plenty, was greatly celebrated.

Their son was *Boppa Deva*, famed as in great bravery like *Arjuna*, in liberality like *Karna*, in purity like *Bhishma*.

Can the sea compare with him as a treasury of good qualities, can a mountain compare with him in grandeur, or *Hari* in valour, or the moon shining at night in splendour, or *Manmatha* in beauty of form? Far was he above these, *Boppa Deva*. His wife was *Siri Devī*, a *kalpa* creeper to her dependents, a *jasmin* creeper to the bees the eyes of her husband, a *bhūta* creeper to the *kōgile* the learned,

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\* *Antu sogayisuvā Nāgara khaṇḍaṁ eppatara manneyakk adhipatyam*,

† See No. 10.

To these two, as to Hara and Párvati was born Kúmāra, to Náráyana and Siri Manmatha, to Indra and Indráni Jayanta, so, <sup>the</sup> ~~lord~~ <sup>lord</sup> of a pure fame, was born *Soyi Deva*, praised by all the world. His son was *Soma*

(The rest of the inscription is knocked off. Apparently records a gift to Harihara by the last named Soma.)

### 31. S'ila S'asana at Harihara, date about A. D. 1180.

Size ft. 6 10' × ft 3 5'.—*Haḷe Kannaḍa Characters.*

	Harihara with Garuda *	Cow suck-
Nandi.	in a temple.	ling calf.

(The inscription is so much defaced, a great part being knocked off, that no more than the following can be connectedly made out.)

While the mighty *Kalachurya* emperor *Nissanka Malla Sankama Deva* was ruling in peace and wisdom in his capital of *Kalyána* :—

The dweller at his lotus feet

### 32. S'ila S'asana at Harihara, date about A. D. 1165.†

Size ft. 7 9' × ft. 2.—*Haḷe Kannaḍa Characters.*

A weapon (?)	Sun.		Moon.	A weapon (?)
		LINGA.		Cow suck-
Nandi.				ling calf.

May it be well—Obeisance to Vishnu, having the lotus navel, the able, the giver of the boon of happiness to gods and Brahmins, an ocean of power. May the tusk of the original mighty Boar protect you, to which the earth clings as its consort, whose light irradiates Pátála and the earth.

Surrounded by an ocean fearful from its mighty roar, luminous with the rays of glittering gold and clusters of gems, casting up spray which filled the sky and reached to all the points of the compass,—was Jambu-dvīpa. In the exact centre of Jambu-dvīpa, thus surrounded by an ocean full of jewels, shone the Mandara mountain, whose peaks overturned by the gods were the landmarks of countries, around the summit of which the constellations revolved, the abode of the chief gods. An ornament to the south of the Mandara

\* Or the donor worshipping.

† From No. 9 it appears that *Vira Pándya* was ruling in 1165; and from No. 35 that *Vijaya Pándya* was ruling in 1167. The present grant seems to belong to the close of *Vira Pándya's* government.

mountain, was the *Kuntala-des'a*, lovely with its beautiful fields, splendid towns, and groves which resembled the tresses (*Kuntala*) of the lady Earth.

Of that *Kuntala-des'a* were many *Chalukya* emperors the rulers. In succession to whom (*atikramanadol*) :—The world was obtained by *Jagadeka Malla*, who utterly despoiled the wealth of the *Málava* kings, who forced the group of *Pallava* kings to hold the sprout, + the kings of the *Láṭa* country to place their folded palms to their forehead, who increased the troubles of the sign of the *Kalinga* kings, so that all the world praised him as the exhibitor of terrible valour.

At that time, (*lat káladol*) was *Biggala* king, whose mighty arms were a refuge to the earth, the serpent of whose sharp sword swallowed up the air of the lives of boasting enemies, the bounty lovingly bestowed by whom filled all lands with satisfaction, whose glory filled the ears of the elephants at the points of the compass, thus was he praised by all people.

Devoted to the service of the feet of that king, was *S'ri Vha Pándya Bhūpa*, an ocean to the gems of all good qualities, subduer of trouble from his enemies. His younger brother was *Nigalanka Malla Káma nrupala* †, versed in all learning, receiving the submission of many brave hostile kings, devoted to happiness, Harihara and Brahmans. His eldest son was *S'ri Vijaya Pándya*, son of the learned Pándya Ráya, a sun to the group of lotuses the learned, a splitter of the mandalika with the vajra of Gandagiri, brave in war.

While the lords of the *Pándya-mandala* were ruling the *Nonambavádē* Thirty-two Thousand with justice, the origin of him of the *Sindha vams'a* who was serving them, was as follows —

By the union of *S'iva* and *Sindhu* was born a son, to whom *S'iva* himself with affection gave a name *Saiv* . . . , together with the protection of *Indra*. Considering that unless nursed with tigress' milk he would not be brave or pure, *S'iva* with affection created a tigress, and that infant drinking the tigress' milk grew. ‡ Moreover appointing *Málati Devi* to be his assistant in war, § he gave him a second name of *Kshoni Sindha*. On receiving

\* A sign of submission. The treatment of each king is described in a play upon the name.

† See No. 41.

‡ *Sandhāvayāṭ avatārav entendode || Siva Sindhu sangadind udbhavisdan orṭha kumāran ātana pesaram Bhavan ittan oldu Sa . . . van vanendar Agāri Rāya rakshā sahālam || puli-vālam kuṇḍallāde kaliyugam pavitrān endu Gauripati tann olavim pul-yam nirmmise puli-vālam kuṇḍānu beḷadan ā s'is'u dhareyolu ||*

§ *Sangrāmakke sahāyeyāgendu besase.*



that, and being directed that *Karahāta*, the residence of yogis (*yogi pīṭha*), was to be his abode, thither he came, and by the might of his arms speedily slaying the groups of kings there, this king born of the *Sindha* line ruled the country, all the people ever praising him as the mightiest among kings, the bravest, the best, and the most illustrious by birth

May it be well.—The Mahā Mandales'vara, entitled to the five great drums, lord of the city of *Karahāta*, possessor of all lands through the boon bestowed by *Mālati Devī*, to the Lakshmi of victory an earring, conspicuous with a blue flag (*nīla dhvaja*), a Karṇa in bestowing gifts, rejoicing in the sound of the *mallali* (a drum), adorned with the gems of good qualities, a sun to *Sindha*, of a victorious arm, of the family of . . . *m Rāja* an ornament to the good, having the signet of a tiger (*vyāghra mṛga lāṅchhana*), donor of gifts of gold, the abode of bravery, to enemies as fearful as Vishnu, an elephant-goad to those bearing the emblems of the . . . the *s'anka* (conch), and the *karagasa* (saw), a wild-fire to the grove his enemies, this *Sindhava Deva*, with his long arms (*nīdu dōl*) ruled many lands within the 4,000 of *Sindha* and *Karahāta*.

And in his line many more ruled. Among them, an ornament of surpassing valour, possessed of many royal spoils won by the might of his powerful arms from hostile kings, bold as a lion, an Agastya to the ocean of his enemies' forces, thus praised by all people in the world, *Pīria Bettarasa* obtained great renown. His wife, a combination of all good qualities, more illustrious than Sita or Pārvati, was *Dorabarasī*, famous as if the originator of conjugal affection then first discovered.

By the merit of that husband and wife a son was born to them of surpassing bravery, *Nāgarasa*, who ruled the world. To him was born a most fortunate son, *Bettarasa*.

(Some unintelligible,—praises of *Bettarasa*.)

Afterwards in that line, arose *Deva narapāla*, glorious with wide-spread fame, chief among the number, of great bravery in defence, ever increasing in policy, reverencing the worthy, promoter of bravery, glorious in fame, splendid as the sun of exalted fortune, of great valour.

(Some illegible, referring to the same.)

Like the milk sea from which sprung Lakshmi, or as Siva unites with Pārvati as his other half, so did he with the Lakshmi of prosperity; as mount Meru is a refuge to the gods, so was he a refuge to the learned; as Vishnu for lofty valour, as the sun among the stars, so was he a sun among the virtuous,

a sea of modesty (*vinaya*), a mighty one in the world, of exalted merit was *Deva narapála*.

To this prince (*kumára*), who was as a moon to the ocean of the *Síndha* race, *Bettala Devi* was the chief queen (*agra mahishi*), in beauty, grace and conjugal affection, superior to *Ráti*, *Parvati* and *Arundhati*, the mistress of his house. All the world praised her as in descent, in strength, in stature, in grace, in good fortune, in resolution, in the charms of beauty, in wealth, in disposition, in affection, a jewel of women, in devotion to her husband a *Sita*.

His younger brother, of virtuous life, delighting in exercise with chariots, able in putting down the boasts of the proud, was *Malli Deva*, of wide-spread fame. His younger brother (a second one), whose renown filled all the world, an abode of all high qualities, bearing great affection to his elder brother, was *Ayvarasa*, like *Krishna* to *Bala Rama*, like *Bhimasena* to *Dharma Ráya*, like *Lakshmana* to the world-renowned *Rama*, possessed of firm faith, virtue and purity, modesty and courage, esteemed as a man of great purity, he remained with his elder brother. As if liberality had once more opened its eyes, or *Karna* was again born into the world, so was he esteemed for his gifts, this *Ayvarasa* revered by all.

The eldest son of that *Devarasa* was *Ráyarasa*, whose fresh glory in his father's kingdom was as follows.—Of great power in protecting with his arms the world, in war terrible as a lion, to courtesans a *Manmatha*, the king was to him like his minister (!), his enemies, whither had they fled? a prince ever mindful of the learned in order that his fame might never diminish. To this ornament of the *Síndha* line, the loving *Buchala Devi* was the wife, whom all the world praised as akin to virtue, in all graceful charms resembling *Parvati*, *Sarasvati* and *Lakshmi*.

To this husband and wife, as the moon from the milk sea, as the sun from the eastern mountain, as *Brahma* from the lotus of *Vishnu*'s navel, as an offspring of the *Lakshmi* of good fortune, was born a son *Is'vara nripála*.

(A few verses in praise of him and his sword. The rest of the *s'ásana* illegible.)

## 33. S'ila S'asana at Harihara, date about A. D. 1160.

Size ft. 8 4' x ft. 2 11'.—Hale Kannada Characters.

Nandi

LINGA.

Moon

Cow suck-  
ling calf.

Obeisance to the divine form of *Harihara*, of surpassing glory, the eternal, the one, he who causes the kadali tree the joy of his worshippers to flourish. May *Harihara-murti*, uniting in a single form both S'iva and Vishnu, lord of all worlds, exceeding the comprehension even of Harihara the chief priest (*paramarādhyā*,) ever establish the desires of his favourite Dandādhipa *Barmmarasa*.

A Brahmani girl (*śāmara putri*) having paid worship to S'iva, seated on a hude, in order to obtain the fulfilment of her desires, she had a dream, in which S'iva himself embraced her and she conceived a portion of his glory. Having thus conceived, when nine months were accomplished, it happened that she bore a son named *Krishna*, possessed of great beauty, of surpassing courage, bearing all the marks of fortune, famous in all learning

He slew in *Kālanjara* an evil spirit of a king who was a cannibal and followed the occupation of a barber,\* thus obtaining great fame among all people. Placing him between the teeth of Yama, this king *Krishna*, by the might of his arms, took possession of the government of his kingdom, and reducing the nine lakh (country of) *Dahala mandala* to obedience to his word, ruled in peace, an ornament of the *Kalachuri kula*.

And in his line many kings ruled, in succession to whom (*atikramanado!*), *Kannama Deva* obtained a name in the world, by his form, his beauty and his skill, the founder of the science of captivating haughty women, the originator of bravery in the subjection of proud enemies, the creator of a fame which resembled the brightness of the moon when it rises in the east. To this illustrious king, like an additional pair of arms, favourites of the Lakshmi of victory, were born two dear sons, *Sanda Rāga* and *Bigjala*. The elder of these, *Bigjala Deva*, a treasury of emulation, established himself in that excellent kingdom, and with the point of his sword causing the groups of hostile kings to bow before him, engaged in the task of conquering the world, that he alone might be worthy of estimation.

To that king's younger brother, shining like the four arms of Vishnu, or

\* *Uāyisi nāpta-karmmadin ad ōvva nara-māmsa-śhakshiyam nrīpanam dūrmadanam samharisi.*

the four tusks of Airavata, were born four famous sons, *Nammugi*, *S'ankha Varmma*, *Kannāra* and the celebrated *Jogama*.

The eldest of these, *Nammugi* . . . . . After-  
wards his younger brother *Vrāta Jogama* became conspicuous by his policy ; those kings who came near to fight him he seized in a grove, those kings who escaped and fled he cast in Yama's face, thus punishing them according to his pleasure, while those who fell at his feet he treated with the utmost respect, thus obtaining the praises of all the world. His son, who when engaging in war with hostile kings was seized with great fury and cast them headlong into an ocean of trouble, who was the promoter of his dependents, whose life put to shame the purity of the life of Manu, how great was he *Permaḍi Bhūpālaka*.

To that king was born, a treasury of valour, *Biḡjala Deva* with whom was born benevolence, with whom was born the love for him of the haughtiest women, with whom was born . . . . . for the groups of boasting hostile kings, and a time of festival for kings who were his friends. To all the world his powerful arms were a refuge, the serpent of his sharp sword swallowed the air of the lives of boasting enemies, his donations lovingly bestowed filled all lands with gratification, while his glory filled the ears of the elephants at the points of the compass, thus was he praised this *Biḡjala Kshonipāla*. Some kings who came trembling with fear biting their fingers and letting the betel drop out of their mouths, to beseech that he would not bear them enmity any longer, these ignorant chiefs he guided as with an elephant goad. Save giving such protection, could he protect the elephants, the horses and chariots of those who came to him ? When he placed the crown of the kingdom on his head, all the bravest were filled with alarm, and by his might and his rage he soon poured boiling water on the roots of the mandalika and at last exterminated them altogether, this ornament to the glory of mighty emperors, *Biḡjala Kshonipāla*.

How with one tongue can I praise the growing greatness of this *Giridurga Malla*, for he so destroyed the might of many kings who came against him with united forces, as if all the elephants and horses in the world could not avail against him. The heads of those kings who opposed him . . . . .

. . . . . those who thought themselves unconquerable would he leave with life ? those who came to overthrow him would he leave without cutting in pieces ? . . . . . , so mighty was this *Biḡjala Deva*. As *Agastya* born from a pot drank up the ocean, so did this ornament of kings swallow up all the earth.

May it be well—While the victorious kingdom of *S'rimad Bhuja Bala Chakravarti Tribhuvana Malla Bijjana Deva*, entitled to the five great drums, great king of kings, lord of the city of *Kālanyara*, having the flag of a golden bull, with the damaruga, turya and nirghoshana (kinds of drum,) a sun to the lotus of the *Kalachuri* race, invincible hero, a Meru in honour, a light among great warriors, an elephant-goad to the mighty, master of elephants, a cage of adamant to those who sought his protection, in valour a Ravana, a brother to the wives of others, Malla of the *S'anivāra Siddagiri-durga*, valiant as Rama, a lion to the elephant the hostile kings, *Nissanka Malla*, distinguished by these and other titles,\* was increasing in wealth and prosperity, to endure as long as sun and moon —

The dweller at his lotus feet was *Kasavaya Nāyaka*,† of sincere wisdom in benefiting his master, of a form of beauty like that of Manmatha, liberal as Kāmadhenu, distinguished in gratifying the desires of Brahmans, of surpassing ability in destroying the groups of elephants the boasting hostile kings, famous was the land which owned him. Resting with great affection at the two lotus feet of the great king *Bijjala*, the chief of the monarchs of the world, by valuable gifts, by eloquence, by promoting the performance of meritorious vows, he increased his wide-spread fame until it filled all the points of the compass. In discrimination a Rukmānga, a second Dharma Raya, a new Prah-lāda, in purity of life a Bali, thus was he praised by all the people in the world.

His nephew (*maudana*) was *Barmmarasa Dandanātha*, praised in all lands for every good quality, of great fame and courage. His father was *Munjala Deva*, born in the line of the emperor *Sagara*, his mother was *Bayila Devi*, famous for her matchless beauty, his father-in-law was *Dobha chamupati*, a treasury in making gifts of horses. Thus pure by descent was this *Barmma*. Beautiful as Manmatha, glorious as Chandra, of great wealth . . . .

Having slain without exception the hostile kings, he cared naught for the opposition of *Hoysala*, and meeting him on the battle field drove his wounded forces into the *Tungabhadra*, whose waters were as red with their blood as if

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\* *Swasti samādhi-gata pancha mahās'abha mahārājadhīrājam, Kālanyara-pura varādhisvaram, suvarnna vrisabha dhvajam, damaruka turyya nirghoshana, Kalachuri kula kamala māt-tandam, kadana prachandam, māna kanakāphalam, subhatarādītyam, kaṅgal ankus'am, gaṇa sāmanta, s'cranāgata vajra pinjaram, pratāpa Lankes'varam, para nāri sahodaram, S'anivāra Siddhigiri durgga Mallam, chalaḍanka Rāmam, varidha kaṇṭhīravam, Nis'anika Malla nā-mādi pras'asti sahita.*

† See No. 43.

dyed, with kunkuma from the bathing place of women, and such they were. On destroying the force, every one exclaimed that he had surpassed Adisesha and was an ornament to the most illustrious, thus exalted was *Barmma Dandādītha's* greatness.

To his king *Biggala Rāya*, he with devotion gives advice, saying, 'From this fort alone we may subdue the hill forts, the sea forts (or forts with a moat) we may cast into the sea, the fire forts we may consume with the fire of our valour.' How brave was this *Barmmarasa*.

Food to eat, clothes to wear, and many other benefits does he confer on the people. Weapons of war does he bestow and thus subdue all hostile kings. He with his ministers, all of whom were truthful, sincere, mighty of arm and meritorious, was a treasury of favour to his friends, in promoting Brahmanical rites a place of their daily growth. His high descent, his worth in war, his commanding person, his disposition befitting that form, his fortune equal to his disposition, his prudence equal to his fortune, his skill equal to his prudence, all these qualities uniting adorned him.

Among his *karnams* was *S'ridhara Nāyaka*, a gyeat warrior, of excellent life, glorious as the sun among the *karnams*. By youth, by generosity, by power of administration, in gratifying the desires of all applicants, *Vengana Nāyaka* was famous among the *karnams*.

While *Barmmarasa Dandādīyaka*, surrounded by all these *karnams*, was ruling the *Banavase* Twelve Thousand punishing the evil and protecting the good, one day when the subject of *dharma* and its greatness were the topic of discussion—

(A few lines follow which appear to be in praise of the town *Harihara*. The *s'āsana* then ends and is evidently incomplete).

### 34. S'ila S'āsana at Harihara, date A. D. 1147.

Size ft. 9 3' × ft. 3 5'.—Hale Kannada Characters.

(The commencement and much of the body of the inscription illegible.)

To the south of it shone *Bharata varsha*, in the middle of which was the *Kuntala des'a*, shining like the tresses (*kuntala*) of the lady earth. The rulers of that *Kuntala des'a*, matchless in valour, of immense wealth, who, adorned with every good quality, were as bridegrooms to that land, were the *Chalukya* kings. The origin of whose line was as follows:—







bear to him? His younger brother, distinguished for all learning, having subdued many brave hostile kings, reverencing gods and Brahmins, was *Vira Pándya Deva*

His younger brother was . . . . . His younger brother was *Kíma Deva*, of exalted character and great generosity

. . . . . The son of the learned Pándya Deva, a sun to the group of lotuses, the learned, a thunderbolt to the mountain of the neighbouring kings was *Taílapa*.

A crown of great ministers born in an imperial line, excellent in all the world, thus shone . . . . . Dandanátha. *Ganga Devi*, the daughter of that lord, by her distinguished qualities and pride of beauty becoming the queen of *Vira Pándya Deva*, obtained the name of *Maha Devi*. Seeing this, S'ankhara (S'iva), Indra and Upendra (Vishnu) of their own will bestowed on her the boon to take the place of *Puri Arasi*, and from the lady *Ganga* was born *Trimúta*, worthy of praise from all the learned, in order to destroy *Ugra Shonúta asura*. And the eyes of *Vijaya Devi* were as the petals of the open lotus, her commands like those of Vikramáditya, to *Vira Pándya* she was like his own arms, to the learned a kalpa vine, thus was she celebrated. On account of the great love of *Vijaya Devi*, may S'ankhara, the lotus of the earth and sky, filling the moon and all worlds, having fire, sun and moon as his three bright eyes, beautiful as the moon, wearing the moon in his crest, now grant her desires

Among the kings of the earth *S'ri Vira Pándya Deva* being the chief, the most liberal, the greatest destroyer of the forces of hostile kings, he obtained the name of *Jagadeka Malla vallabha*. The mighty kings of *Ganga*, *Kalinga*, *Vanga*, *Maru*, *Ghurjara*, *Kerala*, *Chera*, *Ohola*, *Gauda*, *Anga*, *Varáta*, *Láta*, *Khasa*, *Barbbara*, *Kosala*, *Pundra*, *Párasa*, *Kongana*, *Koga*, *Konkana*, *Kuru*, *Drupada*, *Andhra*, *Turushka*, and *Magadha* he causes to weep, so greatly do all people praise this *Pándya bhúpaja*.

(Very much illegible, apparently in praise of the same)

May it be well.—*Vira Pándya Deva*, entitled to the five great drums, *Mahá Mandales'vara*, ornament of great warriors, sun to the lotus of the *Pándya* race, a wild fire to hostile kings, who plucked off the crown of *Paundra* on the battle field . . . . . a tree at the lotus feet of the assembly of gods, of mature wisdom, worshipper of the feet of the god S'ankara Náráyana, . . . . . ruling the *Nonambarádi* Thirty-two Thousand and several other countries

in the 10th year of the emperor *Jagadeka Malla*,  
 the year *Prabhava*, the month *Ashvija*, new moon day, Sunday . . .  
 . . . worshipping with devotion the feet of *S'iva* . . .  
 for decorating with sandal and vermillion the god *S'ankara*  
*Naráyana* . . . . .  
 (Rest illegible)

### 35. S'ila S'asana at Harihara, date A. D. 1167.

Size ft 11 × ft 2 6'.—Hale Kannada Characters.

Nandi	Sun	Moons	Cow suck- ling calf
	LINGA		

(The inscription is almost entirely illegible. The following has been made out.)

*Vijaya Pándya Deva*, the sun to the lotus of the *Pándya kula*; ruling the *Nonambaváde* Thirty-two Thousand and other countries . . .  
 In the year 1089, the year *Shubhakrit*, the month *Pushya*, the 12th day of the moon's increase, Monday, the nakshatra being *Rohini*  
 for the service of *Harihara*, and the illuminations at the three seasons  
 for the Brahmins of *Kúdalúru* who  
 repeat the *veda*

(Bestows an *agrahara*, from which 300 pagodas are assigned to *Harihara* and the rest to the Brahmins)

### 36. S'ila S'asana at Harihara, date about A. D. 1166.

Size ft 4 × ft. 0 9'.—Characters Devanagari at first, then Hale Kannaḍa.

Linga.

The sun of the lands between the *Tunga* and the *Haridra*.  
*S'ri Vijaya Pándya* . . . being lord of the *Harihara kshetra*.—  
 It being stated in the *Skánda Purána* that by bathing, making gifts, or fasting in this spot, the four objects of human desire \* will be obtained ten millionfold,—this was erected by *S'ri Vembarasu*.

\* These are *káma*, *artha*, *dharma* and *moksha*, or pleasure, wealth, religious merit, and final beatitude.

## 37. Śīla Śāsana at Balagami, date A. D 1315

Size ft. 4 2' × ft 2 1'.—Hale Komrula Chauras

Cow suck-  
ling calfLINGA  
with Priest

May it be well. The glory of *Simhana Deva*, protector of favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of *Dvaravah-pura*, a sun in causing to unfold the lotus bud of the *Yadava* race,\* a goad to the elephant *Gurjara*, the pairer (?) with the *Mālara* woman, the plucker up by the root of the lotus the *Tellunga Raya's* head a Rudra to the group of hostile kings, *Raya Narajana*—was as follows —A piercing light in dispersing the darkness the forces of the *Karnātaka* kings, a lion in destroying the herd of bellowing elephants the kings of *Mālara*, an *Agastya* to the roaring ocean the mighty forces of *Taila*, a head ornament to all kings, victorious over all, is this king *Simhana*

The dweller at his lotus feet, the mahā pradhana, the sarvadhikari, of great benevolence, was *Hemmaya Nuyala* whose greatness was as follows —

Making known to *Simhana nripala* all his intentions, he so discharged his duties that the king was not disturbed in his enjoyments

. . . a master to all the families, bestower of residence for traders, a chief giving joy to all And the greatness of the mahā pradhanā's wife was as follows,— in brightness and amiability the equal of *Arundhati* and *Lakshmi*, how shall I compare others with her?

This husband and wife, in the enjoyment of pleasant discourse, having come to *Balligave*, where was the chief of the gods, the self-born, *Dakshina Kedares vara*, whose glory was as follows.—chief among *Brahma*, *Vishnu* and all the gods . . . praised by the vedas, in the form of the siddhanta of the upanishads. There all are worshippers of the god *Virupāksha*, and there is the *Kālī maṭha* where *Vama Śakti* resided and *Upamanyu* performed great penance

Beholding with delight the happiness of the god, and the perfection of *Vāma Śakti* the disciple of *Sri Raya Srikanṭha Deva*,—in order to provide for the daily illumination of the god *Kedures'vara*, for sandal, incense, lights

\* See note, p. 46.

oblations, betel and nut, vessels, distribution of food, a brass throne at S'ivaratri, and a car at the five seasons — in the year 1137, the year Yuva, the month Bhadrapada, new moon day, Thursday, . Hemmaya Nayaka, manager of the *sunka* (customs) of *Banavase Nad*, washing the feet of Vāma S'akti Deva the achari of the place, and pouring water, passed, free of all tolls, 25 bullocks laden with pearls, emeralds, silk and grain, free from *hejjunka*, *manneya*, *meydere*, *vokkalu tere* and *mukhya kirukula sunka*.†

Whoso maintains this gift will obtain the fruit of the high merit of presenting in Varanas'i, Kurukshetra and other holy places, a thousand cows decked with gold to Brahmins versed in the four vedas. Whoso destroys this gift will incur the fate of those who commit the five great sins. Whoso destroy the property of gods or Brahmins will be born as serpents dwelling in the hollows of trees.

Be it the customs officer, or the king, or the minister, if he resume this custom he shall be destroyed.

A man with hand extended towards some figure which has been erased by the photographer

### 38. S'ila S'asana at Balagami, date A. D. 1093.

Size ft 4 7' × ft. 1 11'.—Hale Kannada Characters.

Sun		Moon.	
Boar dancing	° Somesvara Pandit	LINGA.	Sword
			Cow suck- ling calf.

Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the Boar form of Vishnu, on whose long right tusk the shining earth was supported when he agitated the ocean.

May it be well.—While the victorious kingdom of *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satas'raya* kula, ornament of the *Chālukyas* †—was continually increasing in prosperity, to endure as long as sun, moon, stars and sky —

May it be well.—Famous in all lands, having acquired 500 heroic monuments, possessed of truth, virtue, good character, morality, and modesty, protectors of the Vira Balanji rights, conspicuous with the flag of the holy hill,

\* *Nitya-divige gandha* . . . . . *dūpa dīpa naivedya tambūla potra pad*  
*S'ivarātri s'atāla gadige pancha parva vahanā karanam.*

† *Hejjunka*, heavy customs dues, *manneya*, ? seigniorage; *meydere*, grazing tax, *vokkala tere*, family tax; *mukhya kirukula sunka*, chief miscellaneous customs dues.

‡ See note p. 14.

birthplace of fortune, enriched with 32 worthy abodes (?) 18 towns, 64 *yoga pitha* and 64 *ghatika sthāna*, chief lords of *Ayyāvole-pura*, cages of adamant to those who seek their protection, giving largely and forgetting, . . . . . to strange women as brothers, to their dependents as kalpa vrikshas; having these and all other titles, \* the Pattana Swāmis of the great royal city Balligrāme, *Hamumanta Setti*, *Padma Setti*, *Mebr Setti*, *Sovore Biddimaya*, *Nandaswami S'ankaraya*, *Senabrinda S'ankaraya*, . . . . . *Manigāra Nāga Setti*, together with all the *Nagarthas*, the *mummuri danda*, *Mundara Bala Deva Setti*, *Mohari Kote Bidiyanna*, *Pattakeri Kāla Setti*, having assembled together all the people of the land, the 40 . . . . . , the 60 chief men (*kottale*), and others the proprietors of the town:—

Famous in all the world for his great power, a peak to the triple chain of mountains, an ornament to his line, was *Kedāra S'akti muni*. The chief disciple of that great rishi was *S'rkanṭha Pandita*, like the vajra, weapon able to execute every undertaking, shining with universal knowledge. That muni's disciple, perfect in *yama*, *nīyama*, *śvādhyāya*, *prāṇāyāma*, *pratyāhāra*, *dhyāna*, *dhāraṇa*, *mauna*, *anushṭhāna*, *japa*, and *samādhi*, † distinguished for his attainments in *siddhānta*, *tarka*, *vyākaraṇa*, *kāvya*, *nāṭaka*, *bharata*, and all the branches of *sāhitya*, ‡ the śchāri of *Nakharesvara Deva* of the *Tāvaragere* on the south, was *Somes'vara Paṇḍita*.

In the 19th year of the Chalukya Vikrama era, the year S'rimukha, the month Phalguna, new moon day, Sunday, during the sun's eclipse; washing his feet and pouring water, they gave for the decoration and service of the god, for repairs of the temple, and for feeding the disciples and rishis, § one shop

\* *Swasti samasta bhuvana vrikhyāta pañcha sata vira śāsana labhāneka gana ganāṅkṛtā cetya siddhānta chāru chātrā naya vinaya Vira Balanṛjī dharmma pratipālana viśuddha gadga divya virājātānā khandavalya bhadrabhadra dve trimsad olāvavamam ashta dāya patta namam chaushashtī yoga pithamam aruvatta nālku ghatika sthānamum Ayyavole pura parames'vararum, s'aranigata vajra panyararum, puridittu mārevarum, marege chalekavarum para nāra sahodararum, śrīta jana kalpa vriksharum nāmādi samasta pras'asti sahitaṁ.* (Cf. No. 56.) These were apparently what are now called Linga Banajigas, the chief set among the Lingayets.

† See note p. 16. The additional terms here used are *prāṇāyāma*, closing one nostril and breathing through the other while reciting the names of the god; *pratyāhāra*, abstraction; *dhāraṇa*, restraint; *mauna*, silence.

‡ *Siddhānta*, philosophy, *tarka*, logic; *vyākaraṇa*, grammar; *kāvya*, poetry; *nāṭaka*, drama; *bharata*, dancing or acting, *sāhitya*, classical knowledge.

§ *Deva ranga bhogakkam khaṇḍa sphuṭitakkam alliya vidyārthi topōdanar dhāra dānakāmi.*

with its profits (*madabala teruwangadi*), for each shop one *pana*, from sellers of betel leaf and areca nut (*támbúlgaru*) one *pana*, from oil pressers (*télgaru*) one *pana*, from *jagati bhuvugalu* (those who live by the land) one *pana*, from the cultivators 10 viss, from the 60 *kottali* (? houses of palanquin bearers) 10 viss, the (?) sellers of cloth in the town 10 viss, from *mánya* rights one *pana*, from the trade of the *mummuri danda* one . . . and 50 families . . . for the perpetual lamp of the god and the light of the matha from the oil mills.

This gift did all the townspeople united make. Let all, young and old, support this gift.

Whoso protects this gift will obtain all his desires by the merit thereof. Whoso destroys it will incur the guilt of slaying women boys and sanyásis in Kurukshetra and Varanás'i, and will with all his line sink into the deepest hell.

### 39. S'ila S'asana at Balagami, date A. D. 1180 and 1186.

Size ft. 5 4' x ft. 2 6'.—Hale Kannada Characters.

Cow suck-  
ling calf

Sun.

Linga with Priest

Moon.

Nandi.

Om. Obeisance to S'iva.—Adore be *S'ambhu*, beauteous with the *chama-ra*-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Adored be *S'ambhu*, with a form of eternal wisdom and fortune, through the fulfilment of his designs the foundation of the *Brahma*-pillar. Obeisance to the royal guru.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of *Kálanjara*, having the flag of a golden bull, possessor of the damaruga, turya and nirghoshana, sun to the lotus of the *Kalachurya* line, fierce in war, in honour Meru, a light among great warriors, an elephant goad to the brave, lord of elephants, a cage of adamant to those who seek his protection, in valour Ravana, to others' wives a brother, Malla of the S'anivára Siddhagiri-durga, brave in war, a lion to the elephants the hostile kings, Nissanka Malla; having these and other truthful titles,\* *S'rimat Bhuja Bala Chakravarti Trābhuvana Malla Bijjana Deva*, thus acquired the permanent dominion of the earth :—

The earth which through the ignorant king Prithu for many ages remained as a cow, that earth having now become the crowned queen of *Bijjana Deva*

\* See note p. 68.

To describe the glory of the dear son of that king of kings *Biṅga'a* The  
 crown of this *Soma* resembled that of the moon (*soma*), the darkness of the  
 crowd of hostile kings was dispersed, the waterily of the earth's joy opened  
 its petals, while the lotus of the faces of hostile kings' wives shrivelled up.  
 shining with wisdom as the moon among the stars, lord of a fame resembling  
 the light of the moon, thus did he rise from the ocean of *Biṅga mahīpāla*.  
 Such being his birth, he ruled the whole world under his single umbrella, *Rāya*  
*Murān Sori Deva*, whose younger brother's government was as follows.

At length becoming equal to him (his elder brother), by the performance  
 of rites maintaining a continual festival on the earth, in purity a Bhishma, a new  
 Purukutsa, thus did *Sanakama Deva* rule the world. They wrote humble  
 letters offering—*Gau'ū* to send him elephants, *Turushka* horses, the great  
 king of *Simhala* pearls, *Chola* milk-white cloths, *Magadha* musk, the *Malaya*  
 king sandal, *Līlā* young girls, and his councillors read them to the lord *San-*  
*kama Deva Bhūpa*.

Those who in various ways having rid the earth of all enemies, the min-  
 isters of that great king of kings and chief emperor, reckoned as maha prad-  
 hana, were—the Piriya Dandanayaka *Lakshmi Deva*, the officer through whom  
 all the numerous orders were delivered *Chandangi Deva*, the chief officer for  
 the land *Rechanayya Dandanayaka*, the sarvadbikāri *Soranayya Danda-*  
*nayaka*, the commander of all the forces *Kavanayya Dandanayaka*.

Coming with all these ministers to the south for his pleasure, and seeing in  
*Balligrāme*, belonging to the *Banavasi* Twelve Thousand, the temple of Dakshina-  
 Kedaresvara, with its three towers, the *lata mantapa*, the golden pinnacles deck-  
 ed with precious stones, the charitable gifts for learning, for food, and for many  
 good works,—he was convinced that this was truly the southern Kedara, and  
 considering 'Here we must certainly perform some work of merit,' he gazed  
 for a long time with great astonishment at the achari of that place, the royal  
 guru, and observed the greatness and power he had acquired by penance.  
 In grammar a Panini pandit, in *nīti* a Sri Bhushanacharya, in *nāṭya* and other  
*bhara'a sūtra* Bharata muni, in *kāvya* the poet Māgha, in *siddhānta* Naku-

---

\* *Utpala* || *Gauḍa gaja Turushka turagam vara Simhala nātha mauktikam Choḷa suśāmba-*  
*ram Magadha katturayum Malayes'a chandanam Līlana bāla kanakiyir andubānar saḷe*  
*binnapangalam kēḷisūtirppar āḷḡ idolaṁ vilku Sanakama Deva bhūpaṇa*

(Here follows another gift),

May it be well —Mahá Mandales'vara *Tailaha Deva* and Mahá Mandales'vara *Yeraharasa* coming and seeing this gift, and saying 'This is connected with our family, this is the native place of our guru, here we must perform some work of merit,' the wisdom to perform a work of merit entered them.

To describe their glory —The cruel enemy who came to war against him he sent to svarga, on him who came as a friend he bestowed wealth, on whom he defeated a good fate . . . the son of Kála nripa, *Tailapa kshonipála*, daily with pride and affection bestowing on all the object of their wishes. Those kings who fled before him in war have never again even to this day seen the light of the love of their queens, for terrified at the brilliance of the new flashing sword of *Yeraharasa* they have never even to this day returned to their countries.

Thus in many ways the abodes of praise and fame, S'riman Maha Mandales'vara *Tailaha Deva* and S'riman Maha Mandales'vara *Yeraharasa*, in order to provide for the great services and illumination of *Kedáres'vara Deva*, in the same *títhi* as before written, washing the feet of the *Rája guru Vámana S'akti Deva*, and pouring water, presented the *manneya*, *kirukula*, *áya* and *dáya*\* united, of *Kiru Balligave* in the *Jiddulige nád*, in the manner approved by all, to endure as long as sun, moon and stars.

Whoso without fail protects this gift will obtain the merit of presenting in *Varanas í*, *Kurukshetra* and other holy places, a thousand tawny cows and ka's .

\* *Manneya*, seigniorage; *kirukula*, pretty dues, *áya*, fees to village servants, *dáya*, presents



gas decked with gems, to Brahman versed in the vedas. Whoso destroys this gift will incur the guilt of killing those cows and Brahman with his own hand, and go to Naraka. In witness whereof it is said, ' Whoso resumes a gift made by himself or by another will assuredly be born a worm in ordure for sixty thousand years '

(Here follows another gift):

May it be well.—In the s'aka year 1108, the year Parabhava, the month Vaishakha, the 5th day of the moon's decrease, that Rāja-Guru approving of the mantapa of Kedāres'vara Deva which they had newly built, gave to Bisadoja, Bāvoja, Singoja, to these three, in the manner approved by all, hāligātada kēyē kamma 150, to the south of the valagere of Hāneri in Kiru Balligāve, to endure as long as sun and moon endure.

(Apparently a subsequent addition).

Moreover he gave in the manner approved by all, Samavolalu in that Jiduge Seventy, to be enjoyed for three generations.

this Siva s'asana.

#### 40. S'ila S'asana at Balagami, date A. D. 1102.

Size ft. 5 9' x ft. 2 10'.—Hale Kannada Characters.

Boir,

Linga with Priest

Cow suck-  
ling'sail.

Prosperity.—Adored be S'amḃhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May S'iva the lord of Pārvasi protect us, worthy of worship from gods and giants, the tide of the ocean of whose heart's joy is raised by the moon the beauty of Pārvasi

May it be well.—With a broad chest for the Lakshmi of fortune to rest upon, his feet placed on the heads of crowds of enemies, of a fame extolled by all, was Vīkramāditya nriṇa.

Devoted to the service of his feet, having pulled off the powerful arms of brave enemies, worthy of reverence from the learned, an ocean to the gems of good qualities, was Anantapāla chamuṇa. Among the friends of his lord the chief friend, among the pure the purest, among the able the ablest, was Anantapāla Danḃādhis'a. A Yama in destroying the mightiest of his enemies,

\* These words may mean a pole or measure "belonging to the school," as paḃḃāḃa is a common name for a school in some parts of the country.

a swan to the group of lotuses the learned, how greatly did he extend his fame in the world, *Anantapāla*.

May it be well.—While the auspicious *Anantapāla Dandanāyaka*,—entitled to the five great drums, lord over great feudatories, a mighty general, the arrow of Siva to Tripura the cities of his enemies, of great liberality in gifts to dancers, to the naked, to beggars, to singers and to eulogising bards, an abode of the Lakshmi of valour, a lion to his enemies, in prudence a Brahma, adorned with the garland of the jewels of good qualities, the patron of the learned, moonlight to the waterlily the *Lāta kula*, resting like a bee on the lotuses the feet of Siva,—having obtained two five hundreds (?). the *Banavase* Twelve Thousand, the *vadda rāvula* and *perjuna*, was protecting them in the enjoyment of peace and wisdom.—\*

The dweller at his lotus feet, his breast filled with the embraces of the breasts of the Lakshmi of fortune, shining with a garland of the gems of good qualities, the giver of joy to the assemblies of the learned, was *Govinda*. Who is the only one able to subdue those who refuse to bow to him? Who but *Govinda*?—Who is he that turns back only from troubling the worthy and trampling on them? Who but *Govinda*?—Who thus acquiring fame has obtained from all people the name of Jiya? Who but *Govinda*?—

Besides him no other did all the people thus praise. Save they cast themselves on his mercy, to all who come against him with forces he assumes the terrible aspect of *Ranaranga Bhairava*, with a great blazing eye, with fearful serpent earrings, in his lotus hand a piercing trident, on his face shining tusks. His terrible wrath blazing forth in an eye of the fiercest flame, the keen sword in his hand like the terrible trident, his groups of brave warriors the attendants, thus appearing before all the enemies' forces, this *Ranaranga Bhairava* had the aspect of the *Bhairava* of the final deluge.

The lightning he takes by force, confronting lusty elephants he breaks their tusks, with his broad chest rushing upon great tigers he swings himself by their whiskers, the bravest who come against him with great shields, in his pride he drinks their blood, not letting it fall to the ground. The two lotus feet of the s'akti dwelling in the creeper of his shining sword he constantly worships with offerings of flowery crowns—the curly frontlets of brave warriors, of brilliant vermilion—their fresh flowing blood, and of lotuses—their fallen heads. The mightiest enemies by the high road formed by his dreadful arms he carries up to heaven, O wonder!

\* *S'rinad Anantapāla Dandanāyakan erāḍ ainarumam Banavase pannirchikkāḍirannam vadda rāvulanam perjunnannam padatu sukha sankathā vinōdadiṁ prapitāḍittam ēre.*

It is not clear what the *vadda rāvula* was: the *perjuna* is the same as the *hejuna* of previous inscriptions, and means the large swans or customs dues.

of the proud, Mṛtyu to shouting enemies, valour his ornament, such is *Govinda*, the Ranaranga Bhairava. The Ranaranga Bhairava, chief among those adorned with the gems of good qualities, reverencer of his elder brother, mightiest of great warriors, thus did this *Govinda*, a Vishnu to the rākṣasas his enemies, shine forth in the world. In valour, in might, in stature, in ability, without an equal, a great warrior, victor in many wars was *Govinda*, the Ranaranga Bhairava.

To the treasury of wisdom *Kesī Rāja* and *Nilabbe* (his wife) was born, belov'd on account of his great fame, a gem of good qualities, *Dāsi Rāja*. This sun to the sky of the *Parāsara gotra* being his father, and the mine of all pleasing good qualities, *Somāmbike*, his mother, how honourable was *Govinda* in the world. To describe the greatness of his bounty. Question

Answer—*Kali kṛu Karna* (the Karna of the Kali age).

While the auspicious *Dandanāyaka Govindarasa*—adorned with such a cluster of good qualities, patron of the learned, the waterlily of the circle of the earth illuminated by the moonlight of his self-acquired fame, the Ranaranga Bhairava, a kalpa vriksha to good poets, *Vatsā Rāja* to the horses the evil, abode of the Lakshmi of valour, displaying to all the points of the compass the wealth acquired through the favour of *Anantapūla*—having obtained the *vadda rāṇula*, the two *bīlkode* and the *perijunka*\* of *Milvaḍḍi*, was protecting them in the enjoyment of peace and wisdom —

Chief among those of greatest ability in the world,

security for three boons (?),† an ornament to his line, was the celebrated *Kedāra S'akti yatipati*. The disciple of that *Kedāra munindra*, praised by all the world, was *S'rukantha*, a collection of pure qualities, fame his flag, a cuckoo to the mango grove the learned. His heart on the lotus feet of *Harā*, in his face the beauty of *Bharati*, in his life purity, among all the points of the compass he established the fame of the elephant of the west (*Indra*), the collection of virtues, ornament of great munis, light of the wise, ocean of logic, *S'rukantha Deva*.

To describe his disciple the king (*dore*)—The month of Chaitra to the tree of sound eloquence, a moon to the ocean of the *Lokāyata*, able among the

\* *S'rimat Dandanāyaka Govindarasa Milvaḍḍi vadda rāṇulam eradu bīlkodeyura perijunkam padu*. The expression *eradu bīlkodeyura* seems to mean transit dues both ways, i.e. on imports and exports; for the other terms see preceding note.

† *Mācarakoreya*.



Whoso respects and preserves this gift thus made will obtain the fulfilment of all his desires. Whoso destroys it will incur the great sin of wantonly killing in Ganga, Gaya, Kedāra and Kurukshetra, Brahmans, tawny cows, women, boys and recluses, together with his own family. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

The *as'u kavi* (? improvisatore) *Nītalāksha*, composed this splendid s'āsana with choice of sweetest words, so as to display his ability to all the world. Considering that none was worthy to compare with the lord Malli Deva, he undertook to write it and wrote it. He could, whenever required, by his ability compose modern poetry, but how was he able to compose this ancient poetry, with its innumerable poetical beauties? Auspicious, of finished learning, a Brahma in eloquence, an emperor in establishing principles, *Mallikārjuna Bhatta* rejoices the hearts of all poets.

#### 41. S'ila S'āsana at Balagami, date A. D. 1112.

Size ft. 6 5' × ft. 3.—Hale Kannada Characters.

	Sun.		Moon.	
A rod *	? Somesvara Pandit *	A vessel. LINGA with nagabharana		Cow suck- ling calf.
The whole surmounted with a scroll.				

Supreme is the command of . . . of *Trailokya Chandra*, which bestows upon the faithful benefits of things seen and unseen. Supreme is the command of him who dances bearing the rod of the vedas, who controls *dharma* and all the gods, and bestows happiness on the three worlds. Supreme is the god whose crest is adorned with the moon, whose praise as expressed in the collection of the vedas shines forth from the heart of the lotus-navelled (Vishnu) as if inscribed on a tablet of stone, able in controlling the three worlds, of inestimable glory.

. . . the eloquent muni named *Somesvara*, who is acquainted with the fate and fortune of all living things—Prosperity!

May it be well.—The full moon of autumn in the sky of the *Chalukya* line, the theme of poets, of a self-acquired fame brilliant as the rays of the moon, his lotus feet placed on the heads of hostile kings, gratifier of the desires of Brahmans, chief of universal emperors (*sārva bhāum*), of mighty strength,

\* Seems to be the same figure as in No. 38.

is *Vikramāditya Deva*. The occupation he provides for his enemies is to give up their titles, to forsake the pleasures of the lands they ruled and to dwell in caves on the mountains, thence on returning again to battle to leave their wives behind and to form alliance with the celestial nymphs

While having obtained such glory and fame, *S'umat Tribhuvana Multa Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyás'raya kula*, ornament of the *Cháluliyas*, — his own victorious kingdom continually increasing in prosperity to endure as long as sun, moon, stars and sky, being in his residence at *Kalyána*, in the constant increase of supreme happiness (*parama kalyána*), and protecting the whole circle of the world under his single umbrella—was in the enjoyment of peace and wisdom †

In former ages great fame had *Chandra* obtained in the world, being named a *rāja* in the veda, but bearing that same title, they being really such and he so but in name, he also having spots and they being spotless, how greatly have they exalted the name, having become the theme of all poets' praise, the worthy among the illustrious *Pándyas*.

And after many sons of kings (*arasu mahkalu*) had been born. In the Krita yuga, to the accomplisher of his desires Jamaḍagni, the husband of Renuki, was born the powerful bearer of the Paras'u (axe), the slayer of the son of Kritavirya, who murdered the guru. And twenty-one times slaying all the kings in the world, he bestowed the circle of the earth upon the Brahmans, and remained among them, but thinking that he should not dwell in the property of the Brahmans, departing, he turned back the sea with the tip of his bow, the universally praised son of Renuki. And that prince saying 'Cannot the western ocean spare me a *kṛna* of ground?' took the seven *Konkanas* for his residence. Thus was it called the creation of Paras'u Ráma.

And to the lady Konkana, *Haive* was as a *kankana* (bracelet), in which like the beautiful chief gem shone *Sisugali*. The children there born even to enemies through this name acquired courage, for as being considered the seat of learning was this chief city among royal cities called *Sisugali*. ‡

There many *Pándya* kings ruled and governed. Among them was born *Chandra*, whose fame was as moonlight rejoicing the hearts of all people in the world, who rose shining from the sea of this race as *Chandra* rose from the sea of the veda. Among women the best, worthy of praise from all, was *Kammala Devi*; like the moonlight to her husband *Chandra*, by her union with him she increased his glory.

\* See note p. 14.

† See note p. 2.

‡ i. e. *Sisu kali*, instructor of children.

To that husband and wife, as if from Lakshmi and Vishnu, was born a worthy son *Kāma*, rejoicing the hearts of the coyest fair ones. And *Bāgala Devi*, clever, of high qualities and beauty, praised by all, a gem among king's daughters, became his beloved wife, to this *Kāma* a Rati. And to that *Bāgala Devi* and that great king *Kāma* was born a son of great strength, *Chandra*, of pure fame, surpassing *Indra* in the splendour of his wealth.

While *Kali* is surveying the place with the view of establishing his practices there, while the enemy is preparing to display his strength, while the proud boasters are preparing to shout, at the mere sight of his face they are driven away, thus did all people praise this *Chandra narendra*. Reverenced by all women, her fame her wealth, of firm conjugal devotion, was *Sovala Devi* and as *Rohini* to the famous *Chandra*, so was this *Rohini* the beloved wife of this *Chandra*. To that *Sovala Devi* and that king was born a son, devoted to *Siva*, of pure fame and great wealth, famous among the brave, *Kāma Deva*.

All the people on earth called him *Manmatha*, the *Lakshmi* of his valour was to him as *Rati*, great wars the spring season to him, with him truly abode the power with showers of poisoned arrows to send brave enemies to the society of the celestial nymphs, . . . this was in truth *Kāma Deva*.

While like the nose (!) to the face of the lady the *Pāndya* line,\* seated on the *Pāndya* throne, *Tribhuvana Malla Kāma Devarasa*, entitled to the five great drums, the mahā mandales'vara, lord of the city of *Gokarna*, head jewel of the *Pāndya* race, a garland to brave men,† a *Bhishma* to strange women, a glory to the learned, ruler of the *Konkana* rāshtra, to hars an impaling trident, a favourite of fame, *Nigalanka Malla* ‡, his crest adorned with the lotus feet of *Srimat Tribhuvana Malla*, a root to the kandal tree of valour, having these and other names,—was ruling the kingdom in the enjoyment of peace and wisdom —

One day in a discourse on *Siva dharma*, the *Siva dharmmanus'āsana* being quoted, to the effect that,—*dharmna* is the root of the vine of fame; *dharma* is beloved in both worlds, save the man devoted to *dharma* there is none worthy of reverence in the world.—and from the divine discourse thereon of *Somes'vara Pandita Deva*, a worshipper of spirit, of great learning; having conceived a desire to perform the works prescribed for *Siva dharma* —

\* *Antenna Pāndyaṁvayāvaliyemba mānriya meḡakke māḡ irppante Pāndya pūḥikeyo!*

and so.

† See No 32

*Tribhuvana Malla* having bestowed the government of the Vanavasi country on *Anantapala*, protector of the vine the Lakshmi of his fame, a patron of all the learned, when he, accepting the same, was governing it, and by his command, the dweller at this lotus feet, *Gorūḍa*,—the Rararanga Bhairava, brave as a lion, splendid in valour, of glorious qualities, affectionate to his elder brother, famous in praise, to *Arishu Rāja* the little younger brother, without pride carrying out orders as being a great distinction and hence called *Malēya* (humble),—was protecting *Danuvāśe* and the *Malapara jūju* (?) also, with pure shining fame —

Washing the feet of Mebi Setti, the son of Dhuvanika Setti, the son of Mebi Setti, called the Paṭṭava sūmi, the chief officer (janapam) in the beautiful royal city *Ballipura*, which was an ornament to the four quarters of *Banavase*; making an agreement regarding the gift of the freehold land attached to the lotus garden, and buying 110 *lamva* of excellent land, with pouring of water, and with the knowledge of as many as belonged to that great royal city *Ballipura* (to wit) of the five *maṭha sthāna nagara* and of the three *pura* —

Thereupon, in the presence of the five *maṭhas* of that great royal city *Ballipura*, (namely,) of Śānta Siva Paṇḍita, āchāri of the Pirya Maṭha, Śakti Paṇḍita, āchāri of the Pancha Linga, Kriya Śakti Paṇḍita, āchāri of Tripu-rāntaka, Mūḷga Ponneya Jīya, Nagarada Ponneya Darmma Setti, and others—with the knowledge of all these the five *maṭha sthāna nagara* and the three *pura*, he presented that land—situated in the tract belonging to the Tāvaregere beloved by all the people of the earth, having on the east the garden formerly presented to Kēdāraśvara, on the south Ponneya Jīya's garden, on the west a stone he set up, on the west (?) north) the garden of Purige Deva,—the land within these boundaries, *Danādhiśha Gorūḍa*, the king of that nād, worthy of praise from all people, gave, with a heart filled with devotion to Śiva.

And at that time, in that manner, the lord of the land settling with Mebi Setti for freeing it from all imposts, gave a permanent order that the five *maṭha nagara* should continue it free of all dues.—

Moreover, among the Kālamukha, descended in the line of the security for three boons (?),† obtaining fame among those great *Śaktis*, the rainy season to the chātaka birds his disciples, was the pure *S'rikāṇṭha*, praised by all the learned, son of Kēdāra Śakti, bearing S'rikāṇṭha (Śiva) ever on his breast,

\* *Maṭhante leṇḍeyra beṣim maṭeyad eṇḍa puluvuttam ve Banavaseyama Malapara jūju sūti.* *Malapara jūju* would mean the games or gambling of the Malapara. The Hoysala kings had a title *Malaparaṇa gaṇḍa*, champion among the Malapara. See note p. 7 &c. † See note p. 30.



of a s'rikan'ha (a holy throat) filled with the choice words of the veda. Deeply versed in the science of mind he was invincible in argument, like pure gold perfumed, placing the feet of S'iva as an ornament on his head, possessed of the secure merit of great penance, self-chosen husband of the lady wealth, adorned with all good qualities, such was *S'rikan'tha yogisvara*

The son of S'rikan'ha was *Somes'vara*, revered by all the world of yatis, S'rikantha (S'iva) himself in the form of a muni, a Vishnu to the rākshasa of sin *Somes'vara Parvata Deva*, thus praised by all people,—perfect in *yama, niyama, svādhyāya, dhyaṇa, dhāraṇa, mouna, anushilāna, japa, samādhi*, and *s'īla*. ' promoter of the learned, a Brahma to the dhārana, a sun to the lotus of a good race and to poetry, of pleasant speech, master of eloquence, having acquired the greatness of penance,—although angry (*āgriha* \*) when requested to accept this gift, (Govinda) having won his favour ;

In order to provide for repairs of the temple of the lord of the three worlds, Dakṣiṇa Kedāres'vara, situated on the bank of the Tāvaragere which is on the south of the royal city *Balligāve*, the head of the *Banarase* Twelve Thousand , and for flowers, incense and lights for the god, for the daily worship and various other services, and for the food of the rishis —in the manner approved by all . in the year reckoned as *giri* and *bhavalochana*, the 37th of Vikrama, the year Nandana, the month Pūshya, the 4th day of the moon's increase, Tuesday, the uttarayana —this ornament of kings, amid the plaudits of the universe, washing the feet of that great sun of learning praised by all the world, and pouring water, this king of illustrious fame presented it (that land) to endure as long as earth, sun and water continue

Whoso destroys this gift will incur the guilt of slaying Brahmins, tawny cows and sanyāsīs in the Ganga and Yamuna and at their confluence with the sea. Whoso protects it will derive the merit of bestowing in those holy places a crore of tawny cows upon Brahmins. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years Consider this.

*Malkhārjunacharya*, a most able poet, disciple of that great sun of learning, wrote this s'āsana of a S'iva dharmma, although newly erected, so as to be praised by all poets.

(? Signature). *Gobbūra dhārana sārva bhauma sukaviadra Mallikarjuna Bhāṭa Shanmukham.*

May it endure, this S'iva s'āsana.

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\* See note p. 16, 74 and 81.

## 42. S'ila S'asana at Balagami, date A. D. 1129.

Size ft. 9 6' x ft 2 10' — *Hul. Kannada Grantha*

SUN.

Cow suckling a  
calf, in a mandapaLinga with Priest  
in a temple

(One line illegible)

Obeisance to Siva and Párvati, surrounded by their worshippers

May that *Gautama* grant protection, who by favour of the pure rishi *Vidyábhairandya* having obtained the management of the *Kedára matha*, through constantly beholding the amrita of the favour of Kedáres'vara has become like the ancient Gautama

From the lotus of Vishnu's navel sprung Brahmá, the lord of Sarasvatí From Brahmá's terrible arms came forth, like emanations of Vishnu, the earliest of the *Chálukya* kings, masters of a dominion surrounded by the sea and protected by their invincible arms.—Among them, bringing to mind the Vishnu who with matchless powers slew on the field of battle the rákhasa that carried away the earth, and thus restored the world—so by his power did *Taila nripa*.

The eldest son of Tailapa Deva was *Sattga*. His son, lord of fortune, was *Vikrama*, whose younger brother, an axe to the creeper the lands of hostile kings, was *Das'a Varmma*. His son, lord of the lady Earth, *Jaya Simha*, obtaining the land, governed it His son was the brave *Abara Malla*. His eldest son, lord of the earth, unequalled wrestler, was *Bhuvanaiha Malla*.

Afterwards, of superior fame among those *Chálukya* kings, uniting the qualities of the sixteen (preceding) kings, praised by all the world, was *Permmádí Deva* his younger brother. Not as Hari, who to prevent the continual overthrow of the order of things established by him, assumed the tortoise avatára and unsteadily bore up the earth; this Hari, tearing such an unstable base, more immovably established his government, and thus ruled all the world without anxiety, *Vikramáditya*. In the ocean of the sword of the *Chálukya* emperor *Vikramáditya* ever dwells the Lakshmi of victory, in order by its ablution to purify the world of the evil which under many kings of the Kali age had accumulated and increased.

The palace of the king was flooded with the streams of the sweat of rutting elephants and of the foam of horses, offerings of the troubled kings to

\* *Allam baliya tach Chálukya nripátarol achchari jasimi nripanga shodas'a rájodyachcharitam enisi.*

secure their safety The *Málava*, *Chola*, *Gau'a*, *Magadha*, *Anga*, *Turushka*, *Kalinga* and *Vanga* kings, trembling and panic stricken, despaired of their kingdoms . . . the anger of the *Kuntala* lord.

To *Perumáli Rāja* thus famous, was born,—as from the Rohana mountain all manner of beauty, from the nulk sea the moon, from the eastern mountain the sun,—*Soma Mithuja*, of wide spread glory, an ornament to the line of kings. Then was fame born to Dhárati, then to the earth was born royalty, then was born sorrow to hostile kings, such was the birth of this exalter of the *Kuntala des'a*. Even in his boyhood he was an unyielding opponent, a head jewel of princes, the gem taken from the forehead of the elephant all good kings, a palace to all the worthy, in eloquence a parrot, able in bending the bow. As soon as he learned to walk all hostile kings began to walk away into the forest, as soon as he began to talk their talk was restricted to hermits.

The sea of *Vikrama chakri's* joy was full, the lotuses the hands of hostile kings withered away, the waterlilies the eyes of the singers opened wide their mouths with laughter, when *Soma vallabha* rose like the sun upon the eastern mountain. The Chalukya king *Soma* with his powerful arms supported all the earth, relieving Adisesha of the continual load of which he was weary, and the tortoise from the perpetual attitude which prevented its turning to behold any object on one side or the other. His broad chest was a spacious palace for the abode of the Lakshmi of fortune, his sword was a jewelled residence for the Lakshmi of valour, the lotus of his face was a dancing stage for the Lakshmi of learning, thus great was this *Lhūlola Mulla*.

A moon surrounded by the stars the gems on the crowns of prostrate kings, the moonlight of his pure fame rejoicing the chakora birds the good, such were the praises he received, this *Somes'vara* the Chalukya king. Though the brightness of his rays gratifies all the gods, though a jewel on the head of Siva rejoicing the waterlily the circle of the earth, can the moon (*soma*) in the sky compare with this *Soma*, who shines not only by night, and who has no spots? The brightness of his terrific sword, at the mere mention of its name, eclipses the glimmering light of the glory of hostile kings.

The *Kuntala des'a* being like the tresses (*kuntala*) of his loved one, *Kāñcha* like her glittering zone (*kāñcha*), the stream poured forth with his gifts the birth place of the naiads of his palace. He set himself to conquer on every side, till his valour reached to the farthest limit of the points of the compass. Thus did he rule the whole world, *Soma vallabha*. His only anxiety was that he had not yet punished Yama for disrespect in killing even those he had protected, that he

had not secured Maha Meru to bestow in gift, that Mainaka and other great mountains continued to shelter the earth (while he was its shelter), such was the sea of anxiety in which was he plunged.

When this king *Somes'vara*, with the intention of making an expedition of victory over the whole world, came to the south, and encamping his forces in the tirtha of *Hullum*, was in the enjoyment of peace and wisdom, discussing the question of merit,—seizing the opportunity,—

*Taila*, a head jewel to the *Kadamba* race, a central gem in the diadem of rulers, a clintamani to the learned, in firmness a great mountain, *Taila*, the joy of *Vaṭa-nagara*, lord of *Vanarāsa-pura*, a pearl necklace to the Lakshmi of victory, beloved by all the kings of his line. rising and standing, folding the petals of his lotus hands, (said) 'Deva' A petition'

"Among all the countries the famous *Kuntala-desa* is the best in it the *Banavāse-nāḍ* is the best and in it, if well considered, *Balligāve*, the mine of virtuous men, the mother of cities,† is essentially the best, whose fame has filled all the world surrounded by the ocean. Like *Amarāvati* it is the abode of the gods (or the wise). like the famous and splendid *Bhogavati*, the abode of bhogis (snakes, or happy people) like *Alakapura*, the abode of *Kubera* (or wealth) thus celebrated throughout the sea-encircled earth, what city can compare with this *Balligāve*?

'To describe the qualities of its citizens (*nagara janangalu*)—Hospitable to strangers, sincere of speech (*śāla vākyaṃ*), the birth place (*tavanmane*) of prudence, the dwelling place of dharma, a theatre for the performance of excellent poets, to prosperity simply an inexhaustible mine, where in the world but among the citizens of the great *Balligāve* will be found worshippers of such pure merit devoted either to *Harihara*, or to *Pankajāsana* (*Brahma*), to *Jina* or to other gods. As by bestowal of perishable articles they can obtain neither this world nor the next, they from time to time stock their shops with the imperishable, the citizens of that famous town. Who among the citizens of the famous *Balligāve* but as *Surapati* (*Indra*) among the gods so is the resort of the learned, as *Indra's* elephant shines with moisture, so glitters with wealth; as the moon is surrounded with light, so beams with wisdom, as *Adiraja* supports all the world so is a supporter of the whole earth. And in that city, the *prabhus* of the people are like the tusks to the elephant, like the dreadful canine teeth to the lion, like the great wings to the *ś'arabha*.

\* See note p. 2.

† *Paṭtanaga's tavanmane*.—*Tavan-mane* is a woman's birth place, the home from which she was taken as a bride.

“ And there in that city are the five *mathas* of Hari, Hara, Kamalāsana (Brahma), Vitarāga (Jina), and Bauddhālaya, which are like five garlands to the land \* And there are three *puras*, which are like three eyes of Samagra Lakshmi, or like three pearl necklets on the throat of that lady.

“ In this Balligave, the native home of all beauty and all merit, at a short distance from the southern quarters, is a garden of white lotuses. And there, as if all the great merit of the citizens had combined into one abode of S'iva, is the beautiful temple to the god called Nagares'vara. This Dakshina Kedāra is the means of the absolution of sin, the very presence of S'iva manifested to all, visibly displaying all the glory of the Krita yuga. Moreover the course of the sacred bathing streams is like that of the holy Ganges at Kedāra, and the lofty tower of this Siva temple pierces the heavens and rises up like the peak of Kedāra, and the rishis there performing penance are in austerity equal to the ascetics of Kedāra, thus is this a new Kedāra, the standing crops of its fertile fields resembling the horripilation arising from the worship of S'ivalinga, its temple the abode of Parames'vara.

“ May the god Kedāra therein, who, thinking with supreme benevolence upon his faithful worshippers—fearful of the falling mist (*manju*) and unable to make the distant pilgrimage (to Kedāra)—frees them from all sins (here); revered by all the chief gods, a head-jewel of wealth and glory, the brilliance of the lotus of whose feet dazzles all people, may that god, wearing the crescent moon on his head, protect you. And in that holy temple reigns the lord of the Krita yuga, whose lofty tower proclaims to all that he is the remover of the sins of the Kali yuga, that let their sins be ever so numerous all may here obtain release from the fear of them.

“ And to describe those *mathas*. A refuge are they for all people; as Purusha simha (Narasimha) was distinguished for the *dāna* (smiting) of Hiranya-kas'ipu, so are they distinguished for *dāna* (gifts) of *hiranya* and *kas'ipu* (money and food), as Kurukshetra is rendered fruitful by Saraswati (the river), so are they by Saraswati (learning); as the Khachara mountain is surrounded by the *vidyādharas* (inferior deities), so are they by *vidyā dhara* (masters of learning); as the Mandara mountain they are the most excellent in all quarters, as Vāsudeva was enchanted by the words of Akṛūra, so are they by the sound of *akṛūra* (gentle words); as the grove of Bhavāni honoured with *brahmachūri* (celibates), so are they honoured with the *brahma chūri* (observance of the vedas) as a prudent woman whose beauty is adorned with

\* *Hari Hara Kamalāsana Vitarāga Bauddhālayangal ind entuva sundareg eśeva pancha saradant ire pancha mathangal eśevu ā paṭṭaṇadol* ‡

wisdom, like the banks of the Godávarī in being rendered illustrious by the footsteps and vessels of Gautamārya such is their glory.

“And the descent of the line of its *gurus* is as follows: In the line of the muvarakoneya (?)\*, devoted to the gods, was born on the chain of mountains, *Kedura S'akti Pandita Deva*, of wide-spread fame. And after him was his disciple *S'rīkantha*, resembling the throat of Sarasvatī surrounded with a necklace of pearls, a touchstone to the golden ornaments of learning, revered by all. That muni's disciple, a great milk sea to learning, his face like the moon (*soma*), was the famous *Somesvarārya*. Afterwards, the friend of that great āchāri, the worshipful muni's younger brother, the tapasvī *Vidyābharana*, an ornament of all learning, a jewel to the lady fame, became celebrated. The energy of the thunderbolt in smiting through the great mountain the Buddhaś, the strength of the lion in tearing open the forehead of the elephant the mimāṃsa, the brightness of the sun in piercing through the darkness the *śyād vāda*, the summit of the nyāya philosophers, was *Vidyābharana muni*.

and saying ‘I will protect this Vāna S'akti maṭha,’ there he now dwells.”

When on his thus making application, the king, hearing the greatness of the merit of that maṭha, and the power of the penance of the āchāri of that maṭha, was filled with joy so that the hair stood erect over the whole of his body; and, with his eyes wide opened, his voice resembling the note of the kālamba bird, thinking we must perform in this place some work of merit, inquired what towns are there near here—(he replied,) ‘If the Deva has a mind to perform a work of merit, I have already made a gift for the increase of the glory of the Deva's kingdom, let it by pouring of water from the Deva's hands be confirmed to endure as long as sun, moon and stars.’ Accepting which proposal, for the repairs of the maṭha, for food to those performing penance, and for gifts for the support of learning in that place;—

May it be well—In the third year of Chālukya Bhūloka [Malla], the year Kilaka, the month Māgha, new moon day, Thursday, the vyāti pāta; sending for Vidyābharana Deva, presented the village of Hakkalu Hālanu, in Tadavanaleyumana nād, belonging to Jiddulige nād, as a *sthāla vr̥tti*, to be enjoyed for three generations.

(*Rest illegible*).

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\* See Nos 40 and 41.

## 43. Śīla Śāsana at Balagami, date A. D. 1161.

Size ft. 8 3' x ft. 4 3'—Have Kannada Characters.

	Sun		Moon	
	Brahma	Linga with Priest	Vishnu	Cow suck-
Nandi	in temple	in temple	in temple	ling calf
	The donor		Ganesha	

Om Obeisance to Śiva Prosperity.—Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds

May the kalpa viiksha in the form of *Srī Vāma Ś'akti muni* grant your desires, whose root is the *śāla* surrounded by the fibres of the *nyāya*, whose sprouts are the various kinds of *śūnī* tinged with the ruddy hue of *dharma*, whose blossoms are the rites of the Śiva faith, whose sap is the meditations of the heart

May Śiva in the form of the pūrṇātā tree, whose branches are his arms, whose sprouts are his hands, whose blossoms are his gentle smiles, . . . .  
 . . . waving with tresses down to his feet, entwined by Parvati as by a creeper—daily grant to king *Bijjala* all his desires

May it be well—Entitled to the five great drums, Mahā Manāles'vara, his foot stool irradiated with the brilliance of the jewels in the crowns of great feudatories, lord of the city of *Kūlanjaya*, having the flag of a golden bull, possessor of the *śamaruga*, *turya*, and *nirghoshana*, sun to the lotus of the *Kalachurya* line, fierce in war, in honour a Meru, a light of good warriors, an elephant goad to the mighty, master of elephants, a cage of adamant to those who seek his protection, in courage the lord of Lanka, to others' wives a brother, Malla of the *S'anivāra Siddagiri-durga*, in character like Rama, a lion to the elephant his enemies, *Nissanka Malla*, possessed of these and other titles, is *S'rīmat Bhūja Bala Chakravanti Tribhuvana Malla Bijjala Deva*, whose power and glory are as follows—

The streams of glory issuing from the dazzling sword in his powerful arms quench the fierce flames of the courage of his enemies, so that this great king *Bijjala* rules the world as its sole monarch, there being no king besides. The black serpent of his mighty sword enters the snake holes—the faces of hostile kings, and drinks up thence the milk—the blood which none else were able to draw out, swallows up the air of the lives of his enemies, terrific with its tongue of consuming flame. The battle field in front of *Bijjala Deva* resembles the rainy season, for the jewels from the crowns of fierce opposing kings

\* The titles commence—*Svasti samāhigata pencha mahā śāla māhā mandales'vara mahā śānanta mahā minikya manjari puna ranjita pāda pūṣha*—and continue as in note p. 66.

he scattered on all sides like hailstones, the flashing of weapons is like lightning, the blood falling in all parts runs along forming rivulets. Wonderful is the war of this Giridurga Malla, entails are poured out in rolls, warriors sinking covered with wounds lie side by side with their horses, while headless trunks dance around, and the abandoned female *Lakshmas* assemble and enter the field for a feast of blood. A single word uttered by him is like a *sāsana* engraved on the Mandara mountain, to a suppliant he grants all his desires.

whomso he fights meets with destruction, whoso seeks his protection he delivers from old age and death. What kings can compare with this Rudra of the battle field, *Divyāśa Dera*.

A dweller at the lotus feet of *Divyāśa Dera Mahapāla*, the birth place of honour and fame, is *Kasavaya Nāyaka*, to describe whose qualities —

Any thing reckoned as mere rubbish (*kasava*), at a single glance of his that moment appeared as shining gold (*kasavaya*) to all his friends and in all the houses of those born in his family, thus did his name of *Kasavaya Nāyaka* become famous throughout the sea-encircled world. Laying his heart at the lotus feet of Śiva, distributing the wealth he had justly acquired among the worthy, shewing the fierce might of his arm in the battle field against the enemy, no common lord was he, this jewel in the crown of the people. Such was *Kasavaya* in the circle of the world. Resting like a bee on the lotuses the feet of Hara, surrounded with men famous for every branch of learning, a jewel to all the worthy, an ornament to good warriors, was he a common lord? In governing, in bringing a land into order, and increasing its strength in benefiting his friends, who can compare with this *Kasavaya Nāyaka*?

By the approval and command of that great benefactor, was *Darmmarasa* † ruling the *Banarase nāḥ*. To describe the greatness of his qualities — By his government nourishing as with showers of nulk the crops the worthy among the Brahmins, obtaining universal praise as a collection of all wisdom, all folded their hands in reverence to *Darmmarasa* as the bestower of happiness on all his dependents. Those who know nothing of *adlukā* (government) are called *adlukā* (rulers), but who can compare with him as an *adlukā* (benefactor) to the learned? Thus was *Darmma* esteemed as a refuge of all the learned.

At the time when the Lakshmi of the government of that *Darmmarasa* was innocent of adultery (i. e. having him alone as lord and master), the officers standing before his face were *Sridhara Nāyaka*, *Achana Nāyaka*, *Chaddi-*

\* See Nos. 30 and 33.

† See No. 30.



*maya Náyaka*, *Malleyanna Náyaka*, and *Tillamaya Náyaka*; which five *karnams* were as the five senses (*karnangalu*) of *Bijjala Deva*. The greatness of their qualities was as follows — Benevolent to others, powerful as the ocean, in ministerial skill unmatched, bold as lions, able in collecting tribute, superior to all opposition, of great fame, possessed of the sound of mighty drums, strengthened with all manner of self-acquired merit, devoted to the faith of the feet of *S'iva*, how great were these *karnams*?

Moreover a *ravi* (sun) in causing to unfold the lotus of the face of the lady the great fame of that *Barmmarasa*, was the great minister *Ravi Deva*, the greatness of whose qualities was as follows — Why by the rays of his ministerial plans do the wide-open lotus faces of other ministers close up and the petals of their hands fold together, while the water-lilies the bright eyes of the lady his great ministerial influence open? This is a great wonder in all the world.

While all these united, in the enjoyment of peace and wisdom, were one day discoursing on merit,—the place *Dakshina Kedāra* was mentioned as a field (*kedāra*) the crops standing on which resembled the hair of the body standing erect from the joy of the worship of *S'iva linga*,

as the place where many *S'iva* munis performed penance, of which it yielded the fruit, whose *anga* were the *Rig*, *Yajus*, *Sama*, and *Atharvana*, of which four *vedas* it was the place of recital; where commentaries were composed on the *Kaumāra*, *Pāniniya*, *S'ākatāyana*, *S'abdānus'āsana* and other grammars\*; where commentaries were written on the *nyāya*, *vaisheshika*, *mīmāṃsa*, *sāṅkhya*, *bauddhya* and others the six systems of philosophy; where glosses were composed on the *Akūla sūdhānta*, on *Pātanjala* and other *yoga s'āstras*, on the eighteen *purāṇas* and the *dharma s'āstra*, as well as on all kinds of *kāvya* and *nāṭaka*; a place for all kinds of *nāṭika* (dancing); the place where food was freely distributed to *dīnaru* (poor sufferers), to the destitute, the lame, the blind, the deaf, to story tellers, singers, drummers, genealogists, dancers, and eulogists, to the naked, the wounded, *kshapanala* (Jain sanyāsīs), *ekadandi*, *tridandi*, *hamsa*, *parama hamsa*, and other beggars from various countries; the place where suitable medicine was dispensed to various kinds of diseased persons†; a place of security from fear for all living things.

And while thinking we will perform in the *Kodeya matha* there some work of merit, in order to consecrate our vows, our wealth, and our three times seven generations;—*Bijjala Mahārāja* coming to take possession of the

\* *Kaumāra Pāṇiniya S'ākatāyana S'abdānus'āsanaḍi byākaraṇa byākhyāna sthānamum.*

† *Nāṇā nātha rōgi jana roga bhāshaya sthānamum.*

southern districts, encamped his army in *Balligade* and when in the enjoyment of peace and comfort, at that time, all these united coming before him and seating themselves, entered upon a discourse of merit. In which discourse *Kasavaya Náyaka*, rising and standing with his face towards the great king, folding his lotus hands, said, "Deva! a petition," and spoke as follows —

"This Dakshina Kedára is a place for the destruction of sin, the very presence of S'iva openly manifested in the sight of all people, the visible embodiment of all the glory of the Krita yuga. Besides, this Kama'ha\* resembles the primeval tortoise (*kamatha*) in being a support to all the world, is like the man-lion's *dána* (smiting) of *Hiranyakashipu* in its *dána* (gifts) of *hiranya* and *kashpu* (gold and corn); as *Kurukshetra* is watered by the *Saraswati* (river) so is it the abode of *Saraswati* (learning), like the world of gods surrounded by *vidyádharma* (inferior deities) so is it surrounded with *vidyá dhara* (masters of learning); like the *Mandara* mountain in being superior to all in the world; like *Vásudeva* was enchanted at hearing the words of *Akrúra* so is it delightful with the sound of *akrúra* (gentle) words, like the dwelling of *Bhavani* in being dignified with the pure life of *brahmacharis*.

"And descended in the line of the gurus of that matha is *Váma S'akti munisvarádhárya*, the disciple of *Gautamáchárya*. To describe his glory — Before the time that this *munisvara* appeared in that line of gurus, several *munisvara* gifted with all good qualities illuminated that matha, but this *Váma S'akti muni*, like the ovary of a bud composed of the brilliance of jewels, or like the moon, or the rays of the sun, filled the whole world with light, while all its inhabitants, with reverence folding their hands and doing obeisance, exclaimed *Jiyá!* His face was a stage for *Saraswati* to dance upon, his mind was a jewelled dwelling for the destroyer of *Madana* (*Siva*), celebrated throughout the world is this *Váma S'akti Pandita Deva*. Though in the creepers of the arched eyebrows of the fair *Manmatha* had placed his sugar-cane bow, in their glancing eyes his flowery arrows, and thus grown very great; yet from fear of the severity of the penance of this *Váma S'akti muni*, he hid his operations, confining them to the thoughts of the mind.†

"Therefore, were the Deva to perform in that matha some work of merit, it will endure as long as sun and moon."

On his saying thus, instantly taking it to mind, *Bijjala mahipála*, to provide for the decorations of the god *Dakshina Kedáresvara*, for food for the *risabis* who resort thither, for the support of learning, for repairs to the temple,

\* Apparently another name for the place, or for some part of it.

† Alluding to *Manmatha's* (*Cupid's*) being bodiless.

and for the gratification of the beloved and the worthy,—in the 6th year (? of his reign), the year Vishu, the month Pushya, new moon day, at the time of the sun's eclipse, washing the feet of Vāma S'akti Pandita Deva, the disciple of Gautamāchārya,—presented, with pouring of water, *Kirugere* in *Nūrum-bā'la*, with enjoyment for three generations.'

Whoso protects this gift will derive the merit of presenting in Vāranāsi and Kurukshetra a thousand tawny cows, and kolagas decked with gold and gems, to Brahmins versed in the four vedas Merit is a common bridge for kings this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him. Sagara and many kings have enjoyed the world According to their (gifts of) land so was their reward. Those who alienate the property of gods or Brahmins will be born as black serpents inhabiting the hollows of trees in the forests of the Vindhya mountains Poison is no poison, the property of the gods that is the real poison For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Further gifts, apparently inscribed afterwards.)

*Ayiranya*, in the . . . . . *kampana*, of the Pāṇḍya Bājya, *Konya Neralagere* in the *Kāladi* nineteen, *Siddiyanurudi* in *Sattalige kampana*, (who?) gave, with pouring of water, to be enjoyed for one life. Also *Changaru Mattihalli* in *Basulu kampana*, *Chavalli* in *Nagara khanda*, washing the feet of the royal guru Vāma S'akti Deva, to be enjoyed for three lives.

Moreover *Bandanike Soyī Devarasa*, *Chandugi Deva*, and *Kāma Deva Dannūyaka*, making application in a discourse,—for the service of the god Kedāresvara of the Koḍi matha, and the service of the god Somenātha, and the service of the god Brahmesvara of Byalur, gave in the manner approved by all, . . . . . *Muriganhalli* and *Kundangi* in the *Nāgara Khanja kampana*, *Chikka Kanigya* in *Hānugalla kampana*, with enjoyment for three generations.

May it be well! Fortune!

## 44. Śīla Śasaṇa at Balagami, date A. D. 1029.

Size 1' 5 2' x ft 2 10' —Hla'e hannaJa Characters

Sun

Linga with Priest

Moon

Carnivorous  
animal

*Om.* Obeisance to Śiva and Pārvati, surrounded with worshippers.

*S'ri Gautamāchūnya*, the kalpa vriksha of thy dharma gratifies all desires,—its root the veda, the firm nyāya its fibres, the smṛiti its branches, the desire of dharma its shoots, the observances of the Śiva doctrine its blossoms, the thoughts of the mind its sap.

From the lotus navel of the lord of Pārvati sprung Brahṃa, from his arms came forth several kings who became famous under the name of *S'ánta-tesvara*. Mines of the quality of *s'ántama* (the highest good fortune), of great *s'ánta* (patience), victors over all their enemies by the great might of their arms, released from the fear and desire of family, they obtained in the world the name of *S'ántara*.

Among them, able in protecting the feudatory kings, a king named *Kamāna*, became famous in the world. His brother (*sahajīta*), of great power in the world, famous in the group of the chief kings of the earth, had the name of *Singha Deva*. The son of that famous king, a spear to the head of all hostile kings, a treasury of fortune to his dependent kings, in valour immovable as a great mountain, was *Taḷa*. The son of that king *Taḷa* was *S'ri Kīma Bhūpāla*, lover of Rati the Lakshmi of the great wealth of the *S'ántara mandalesvara*, a Maṃmatha in attacking the mightiest kings, punisher of all the world in afflicting the inhabitants with the showers of his cruel arrows, thus did he obtain fame. That king's wife was *Bhujata Devi*, esteemed as herself the Sita praised by all the world, in conjugal affection having reached the acme of perfection as the purest in all the world.

To these two was born, great in immortal wealth, as if sprung from the union of *nīla* and *varāha*, the *S'ántara* king named *Jagadeva*. To describe his qualities —The autumn moon to the milk sea of Jina dharma, garlanded with the pearl necklace composed of the large (elephant) pearls the shining good words of the most learned, possessor of the lofty palace formed of the rays of the moonlight of his fame which shot up to all the points of the compass, grateful to the eyes of all people, was *Jagaddera Bhūpa*. His good disposition was seconded by his arm; and the wealth acquired by the learned dependent on him was an assistant to the glory of the might of his arm, the amount of jewellery set with gems which the wives of hostile kings cast off

from their arms and ears, who shall tell it to the king?—this *Jagadeva Bhūpala*. The company of the women in the palaces of kings not friendly to *S'ri Jagaddeva Bhūpala*, had their hair bunched up unadorned with the weight of chaplets of flowers, their bare waists glittered not with the brilliance of golden zones, the twin globes their swelling breasts were not confined with bands of shining pearls

To *Battila Dauṛ*, born at the same time as that Jagadevarasa's mother *Bijjala Devi*, and to *Vijayāditya Deva*,\* was born *Jaya Kes'i*, a pure Kshatriya son, considered as the elder brother of that Jagaddeva.—To describe the royal qualities and disposition of that great king —By the might of his arms forcing to fall at his feet all the hostile kings who refused to do him obeisance, lord of the Lakshmi of the great wealth of the seven *Konkanas*, this *Jaya Kes'i Bhūpala*, by the exercise of the policy of great kings, obtained the fame that there was no king more mighty than him. There was no beggar who did not receive his charity, there were no ambitious ones who attempted to govern as kings and lived, when he went forth to war there was no country into which his arrows did not fall, such was *Jaya Kes'i*, his elder brother, whose fame filled all points of the compass. Who then was so great as *Jagadeva*?

The younger brother of that Jagadeva, who obtained fame as a head-jewel of kings, a kalpa vriksha in the world to the learned, was *Singi Deva*. Seizing immense poisonous serpents by the throat, he forced them to discharge their poison, saying, 'Spit it out, spit it out'—then tearing open their venomous throats, and scratching through their hoods, he snatched out thence the fresh-formed jewels, saying 'I will add them as shining ornaments to my elder brother's armlet.'—Who then in the world can fully describe the valour of that *Singi Deva*?

Thus to fame and wealth a supreme lord, the beloved younger brother of *Jaya Kes'i*, the beloved elder brother of *Singi Deva*, entitled to the five great drums, *Mahā Manīśa'svara*, lord of *patti Pombuchcha-pura*, the obtainer of a boon from *Padmāvatī Devi*, fragrant as musk, skilled in the *nīti śāstra*, perfectly accomplished in *sīhitya*, a snare to the thighs of kings, an impaling post to the titled, *S'rimat Tribhuvana Malla Jagadevarasa*, while in the place called *Setu*, ruling the kingdom in the enjoyment of peace and wisdom — †

\* A Kadamba king, see No. 55 and *J. Bo. Br. E. A. S.* IX, 231.

† *Intu kīrti s'rigam S'rigam adhinathan enisā a Jaya Kes'i Devange priyamayanu | Singi Devange priyagrajanum enisā samadhaṅgata pancha mahā s'abda mahā vandales'aram | pa'i Pombuchcha pura varādhis varam | Padmāvatī Devi labiḥa vara prasādam | kasturikāmodam | nīti śāstrajam | sīhitya sarbbaynam | arasanka gālam | tiru'ara s'ū'am | S'rimat Tribhuvana Malla Jagadevarasam Setuvana bīṇinō sukha sankathā vīṇādām rāḡyam geyyut-tam irād ondu divasam.*

One day, surrounded by skilful wise men and his attendants, discoursing on merit, said thus—‘As water though of one substance is worshipped under many names, so God though essentially one is worshipped under many modes of life (?) or systems)’. On saying which in that discourse,—A bee at the lotus feet of Hara, protector of the worthy and of his dependents, a *kurnam* whose hands were able in subduing the bravest in war, walking according to the rules of the dharma s’āstra, a kalpa vriksha to supplicants, a Yama in swallowing up those who came with force to fight against him, an effectual cage of adamant to those who threw themselves on his protection, . . . having acquired a great name by his experience in governing provinces (*nāḍa ādya vādhu*), the able *Dammarasa*,—His lotus hands being folded in obeisance, said,—‘A petition’—and spoke as follows —

‘Dakshina Kedara is a place for the absolution of sin, the manifest presence of Siva surrounded by the most learned, the visible embodiment of the glory of the Krita yuga. If I should describe the qualities of *Gautamārya*, the āchārya of that Kedāra sthāna —Several munisvara adorned with the highest qualities having like great and brilliant lights illuminated that matha, at last *Gautama muni*, like the blossom of the perpetual light of a jewel lamp, has attained an established fame which enlightens all the world, while all the inhabitants thereof with folded hands exclaim *Jiyā*’. Therefore any work of merit there performed will be a permanent means of the absolution of sin.’

Taking that to mind, and coming to *Dalligdie*,—May it be well. In the 13th year of *S’rīmat Chakrāyaga Pratapa Chakravarti Jagadecha Mallu Deva*, the year S’ukla, the month Kartika, full moon day, Monday, during the eclipse of the moon,—in the presence of the holy feet of the god *Dakshina Kēdāresvara*,—*Jagadevarasa*, united with his son (*kumāra*) *Dammarasa*, washing the feet of *Gautama Panlita Deva*, the disciple of *Vādi Vidyāharana Pandita Deva*, and pouring water. gave, in the manner approved by all, for the illuminations of the god, for repairs of the temple, for food to the rishtis, and the support of learning, *Kunlūu*, situated within the Kodanād 30 in the Sāntalige Thousand with enjoyment for three generations

Moreover he gave on the north-east of the Madumba stream, below the lower bank of the Kabbalaketa tank, 2 matias of paddy land, in the manner approved by all.

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\**Ekam eva payas tatvam nānā nāma nishchitam, tattvaḥam Devatā tatvam nānāram nishchitam.*

This gift whoso maintains will derive the merit of presenting in Vāranāsi, Kurukshetra and other holy bathing places, a thousand tawny cows, with kolas decked with precious stones, to Brahmans versed in the four vedas. Whoso usurps it will incur the guilt of slaying in those holy bathing places those tawny cows and those Brahmans at the time of the sun's eclipse. Whoso usurps a gift made by himself or by another will assuredly be born a worm in ordure for sixty thousand years.

(A further gift, apparently inscribed afterwards)

And in consequence of that discourse, (who?) gave, pouring water, *Ablase* and *Hosavalli* in *Kodanāḍa kampana*, in the manner approved by all; and *Givindanahalli* in *Mudruvalalu kampana*, with enjoyment for three generations. May it prosper, this S'iva s'asana.

#### 45. S'ila S'asana at Balagami, date A. D. 1155.

Size ft 6 × ft 2.—Hale Kannada Characters

Nandi

LINGA

Cow suck-  
ling calf

*Om.* Obeisance to S'iva Adored be S'ambhu, beauteous with the chā-mara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds

May it be well.—While the victorious kingdom of the auspicious *Trailokya Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyis'raya kula*, ornament of the *Chālukyas*,<sup>\*</sup> was continually increasing in prosperity, to endure as long as sun, moon, stars and sky —

At that time,—May it be well. While the auspicious Mahā Mandales'vara, *Bijjana Devarasa*, entitled to the five great damns, Mahā Mandales'vara, lord of *Kālanjara-pura*, having the flag of a golden bull, in beauty a Manmatha, possessor of the damaruga, tūrya and nirghoshana, a jewelled ornament to kings, a sun to the lotus the *Kalachurya kula*, fierce in war, in honour a Meru, a sun to good warriors, an elephant goad to the mighty, master of elephants, a cage of adamant to his dependents, in courage the lord of Lanka, to others' wives a brother, Malla of the S'anivāra Siddagiri-durga, in character a Rama, a lion to the elephant his enemies, Nissanka Malla, having these and all other titles,†—was ruling all lands, punishing the evil and protecting the good;—

\* See note p. 14.

† See note p. 66.

His great and able Dan lanáyaka, a terror to his enemies, a friend to the people of the lands he had subdued, purifier of his family, the most accomplished among the skilful, *Mahadevarasa* was ruling the Banavase Twelve Thousand.

While united with the four karnams,—*Potayasa*, *Cheddmanasa*, *Padmarasa*, and *Sovarasa*, embodiments of the mind of Lajjana Deva, royal swans among the spreading lotuses the minds of the learned, chintámanis in granting all the desires of their dependents, suns in dispersing the clouds of poverty of the humble and destitute he was ruling in peace —

His mahá pradhána was *Mayi Devarasa*, a jewelled ornament of ministers, in the form of Manmatha, a bee at the lotus feet of Hara, the sole patron of the learned, a Náráyana to auspicious kings, worthy and familiar in the pure tantra, the beloved son of the teacher (*upádhyáya*) Nanda Bhaṭṭa, rejoicer of the assemblies of the learned, by his merit purifying his family, the beloved son of Gaurala Devī, conspicuous with these and other names. Besides this, how came Chánikya, who with such great effort destroyed eleven Nāda kula, to be called a minister, say,—for without the slightest effort this *Mayi Dandádhīpa* subdued all the enemies of his master and greatly increased his joy and prosperity. Whoso clearly coming into his hand, goes and seeks aid from another, he never suffers to remain without defeat on the battle field, whoso comes against him with the bow, he humbles his pride and befriends him can he be compared with other ministers, this *Mayi Deva*.

This great minister, the Hergga 'e Dan lanáyaka of the *valāḍu ráva's* and *hejjunka* of the Banavase Twelve Thousand, *Mayi Devarasa*, being in the royal city of *Balligrāme* in the enjoyment of peace,—one day, surrounded by all the learned and his attendants, delivered a discourse on merit —when, they taking that to mind, spoke as follows

“Dakshina Kedāra is a place for the absolution of sin, the presence of Siva openly manifested to all the citizens, the visible embodiment of the glory of the Krita yuga. And the maṭha there, like the primeval tortoise is a support to all the world and its inhabitants, like the milk ocean in giving birth to the Lakshmi of prosperity, like the pleasure garden of Bhavāni pervaded with the pure life of brahmacharis, like Kurukshetra watered by Sarasvatī (or learning), like Deva loka surrounded with vidhyádharma (or the learned), like Kailāsa protected by deformed śaktis and gods (or Vāma Śakti Deva).

“And to describe the descent of the line of gurus of that maṭha: Born in the line of the múvarakoneya (?)\*, reckoned as the deva vrata, born on

\* See Nos. 40, 41, &c.



the chain of mountains, though ancient ever new, was *Gautama munipa*. The son of that Gautama, an intoxicated bee at the lotus feet of the lord of Párvati, with a face free from passion, of worthy life, was *Váma S'akti Pandita Deva*. The glory of the Kedára sth'ána was as a kalpa vine in the world, whose branches were covered with shoots by the unmoved penance of Someś'varárya and Gautamárya, until filling all the world it blossomed in *Váma S'akti musindra*. His face a pleasure house for Sarasvati, his mind a jewelled casket for S'íva, thus is he famed in all the world, *Váma S'akti Pandita Deva*.

"Therefore here should be performed some work of merit". On saying which, taking that to mind,—

May it be well—In the 6th year of Śrīmat Chalukya Trailokya Malla, the year Yuva, the month Māgha, new moon day, the uttarāyana sankrānti, Monday, at the vyāti pāta—washing the feet of—May it be well—Śrīmat Vāma S'akti Pandita Deva, perfect in *yama, nīyama, svādhyāya, dhyāna, dhāra, mauna, anushīlana, japa*, and *samādhi*,<sup>\*</sup> devoted to the learned, āchāri of the sthāna of Dakṣiṇa Kedāresvara Deva of the royal city of Ballipura,—and pouring water,—to provide for the food of the rishis, for the illumination of the god, and for the repairs of the temple, freed the areca nut produced in the garden of the god Śrī Kedāres'vara from the *vadda rāvula* and the *hejjunka*, from the whole of the *vilikonde sunka* (or transit duties both ways) and the betel leaves of that garden from all customs duties, that they might be conveyed free of all imposts.<sup>†</sup>

Whoso maintains this gift will obtain the merit of presenting in Vāranās'i, Kurukshetra and other holy bathing places, a thousand tawny cows, and kolagas decked with precious stones, to Brahmans versed in the four vedas.

(*Rest illegible*).

\* See notes p. 16 and 74.

† Śrī Kedāres'vara Dēvara tōntādalu pu'tuvārupanna'lu gon'alokeya vadda rāvula hejjunka era'lu vilikonde sunka antunam mattam ā'tu elleya pennāyil e'la sunka-mu nam sō'vā bād'ā parihāvatgi nājavantāgi'ā'u b'itu ko'tu' See No. 40.

## 46. S'ila Sāsana at Balagami, date A. D. 1192

Size ft 5 3' x ft 2 8' —Hale Kanna'la Chariaters

Cow sākṣ  
lung calf

Sun

Linga with Priest.

Moon.

F. G. G.

Obeisance to *Siva*. May *Soma*, powerful to create with ease the three worlds, which grew with the nourishment of his pure shining body composed of the substance of the earth and all matter, the object of the love which he creates in Pārṇvati, dwelling on the peak of Meru, the abode of happiness, the residence of surpassing glory and wealth, wearer of the crescent moon, lord of the bhūtas, be for your wealth. May *Viṣṇu*, who supporting Lakṣmi on his breast, bearing up in his hand the great mountain of Govardhana, having on his left Brahma, the stable earth at his back, the beauty of lotuses in his eyes, immortal glory in his body, the lord of the *Yādavas*, be the protector of all worlds

May it be well — Protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Yādava kula*, ornament of the *Hoysalas*,\* was *S'rimat Praśāpa Chakracarita Vira Ballāḍa Deva*, the origin of whose race was as follows —

To the great (*mahā*) *Vira Ballāḍa*, the brother was *Viṣṇu Variddhana*. His son was *Nṛsiṃha*, famous in the world. Through him the earth with joy obtained the glory of a good king, by him the herds of elephants his enemies were smitten, the destroyer of hosts, who had hung the lamp of his fame on the forehead of the earth, greatly celebrated in the world was *Vira Nṛsiṃha Bhūpati*

The destroyer of brave enemies with his claws and the deep roar of his drums, his rolling eyes green (*hasan*) with rage, conspicuous with the cluster of rays of glory, in all matters bringing happiness to the three worlds, to the circle of the world the Chakri (*Viṣṇu*) himself, the chief of the *Yādavas*, the glorious *Narasimha Bhūpāla* shone like Indra himself. A kalpa vriksha not sprung from the ocean which the muni (*Agastya*) had swallowed, a Mandara mountain which had not been disturbed by *Viṣṇu* (at the churning of the sea) and hastily returned to its place, a lion which driving off the beaters had established himself as the king of the herd, such was *Narasimha Bhūpāla* in surpassing valour. The Kāḍ his sword danced with joy in the battle field when smiting through the hostile kings who would not yield, marking its fore-

\* *Sarsti samasta-bhuvand'srayam s'ri-pṛithvi-val'abham mahā ājñadhājam gṛames'varam parama-bhātārakam Tālava-ku'a-t'akam Hoysalābharam.*

head with their blood, and by splitting the heads as they rolled off on every side surrounding itself with a garland of brains, it drank its fill of blood from their skulls

To him was born a son *Ballāla Bhūpāla*, an ornament to all the world, who enriched with great fame, reigned over all the earth. To describe the glory of that king's valour — *Chola* was driven out of his mind, *Pāndya*, forgetful of his honour, fled by night with his army, and greatly trembling took refuge on the top of a mountain; besides these, *Vanga*, *Kalinga* and *Magadha*, kings over mighty hosts, hearing the victorious sound of the *Hoysala* emperor's bow, fled in terror. A Bhūma in personal strength, a moon to the ocean of policy, a Rāma in victory on the battle field, a Manmatha in beauty, a jewel to the group of the kings of his line, a light to the world, thus does *Vīra Ballāla Bhūpa* prevail. *Lāla* stood in the open plain (having no city or kingdom), *Magadha* . . . . . *Gau'a* was defeated, the *Konkana* king was terror stricken, *Nepāla* was deprived of his bow, *Mālava* was worn out, and *Chola* he terrified and defeated before coming and entering *Mālava* with great speed, that *Vīra Ballāla Deva* †. And through fear of him hostile kings deserted their kingdoms, saying 'we may chance to live somewhere'. Some got up into trees, some ran away, some took to boats, some chewed the grass (a sign of submission). In like manner many groups of kings took refuge in hill forts. Thus did the fame of the mighty warrior *Ballāla Bhūpālaka* mount and ride forth like the sun chasing away the darkness the groups of hostile kings.

And a moon in raising the tide of his wealth, without a second, was the *Dandaśāt Eṇaga*, who shone with great ability as a minister. May he live as long as the earth endures, *Eṇeyana Chamunāyaka*, whose ability was set up in the temple of the world in order to create merit, whose bounty is devoted to bestowing benefits on all in the world, whose valour is devoted to the destruction of all the enemies in the world. Like a moon does he shine this *Ereēna*, raising the tide of the milk ocean of learning, nourishing the moonlight the cluster of works of merit . . . . . daily rejoicing the hearts of the learned and Brahmans, acquiring unusual fame.

That Chamunātha, while governing the *Banavase* Twelve Thousand and the *Sīntalige* Thousand as the sole ruler (*ekādśakṛtāmāgi*), one day in a discourse

\* *Chō'sa'sādita chātta vuttir abhavat Pāndyaḥ pratis'tospruhāntyaktīrānakamagān na-gāgra s'ikharam b'ityā sa cainya saem.*

† *Lā'a baṣṭāgi mūda Magadhān alid anyapadim dānam tandra gādām Gavilam sōlādan ā Konkana nripati bhayasa'ankaṇḍagirdān ā Nepālam chūṣa v chyutām Mālava mādarahidum Mālavam bhikṣu baidim Chō'ango'untigodam jādāḍaṣṭi en ā Vīra Ballāla Devam. ||*

on merit, closely observing the glory of the sthala of *Kedāra Deva*, and the merit of the penance of its *āchāri*, the royal guru *Vāma S'akti Deva*, of that great one who, perfect in *yama*, *nīyama*, *svadhyāya*, *dhyāna*, *dhāraṇa*, *mauna*, *amushthāna*, *japa*, *samādhi*, and *s'īla*,<sup>\*</sup> had instructed and confirmed the kings of the Chandra vams'a in the performance of the *ash'anga yoga*, the glory of the Dakshina Kedāresvara sthala, which was a support to the whole world adorned with the girdle of the sea and filled with all manner of substances. the lotus of his feet conspicuous with the clustering bees the Hasi (dark) sapphires in the beautiful crowns of the faithful doing him obeisance, a kalpa vriksha in satisfying the desires of poets, of the orthodox (*ganakī*), the eloquent, those of good conversation and others of the learned, an authority in establishing the meaning of the vedānta, siddhānta, āgama, the six tarka, the whole of grammar, the dharma s'āstra and all other branches of science, possessor of numerous weapons of argument for splitting through the rocks his opponent disputants, a chakora feeding on the moonlight of the noons the toe-nails of S'iva ('), which eclipses the pure radiance of the glittering pearls in the diadems of the countless gods ever prostrate before him a support to good poets, devoted to gifts of food, gold, virgins, cows, lands, freedom of fear, medical advice and other things; a bee at the lotus feet of Hara, the circle of the ten cardinal points illuminated with the brilliance of his fame, whose whiteness was like that of autumn clouds, or quicksilver, Kailasa, the milk ocean, the autumn moon, the light of the moon, a globe of crystal, a gentle smile, the milk of kine, hoar frost (*nihāsa*), a conch, or the body of S'iva; the beautiful abode of penance and glory, a rain cloud streaming down showers of gold which revive the forest the multitude of his supplicants devoured by the flames of the wild-fire of poverty, far removed from sin; free from all blame of falsehood beloved by his dependents, worshipper of the divine lotus feet of Dakshina Kedāresvara Deva of *Balipura*, the capital among ancient cities, practiser of many kinds of holy mantras, the royal guru *Vāma S'akti Deva* the descent of whose line of gurus was as follows —

A wondrous muni was *Gautama* in the world, for though enjoying all delight with the woman the brightness of his penance, which illuminated the summits of the mountains, though having a son the wisdom of the wise, and though loving the woman *nīti s'āstra*, yet was he called a *yati*. This Gautama, the most excellent in the world, in the same manner as the gods at the beginning by churning the ocean obtained Indra's elephant, Lakshmi the jewel

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\* See notes p. 16 and 74.

of womankind, the kaustubha ornament and the Apsara nymphs,—so obtained *Vāma S'akti*, a virtuous son of good qualities, having a knowledge of dharma. May this *Vāma S'akti yatinā*, praised by all the world, prevail, whose commands are placed on the heads of kings, whose growing wealth is in the discourses of the eloquent, having the knowledge of the eternal, whose actions are a sufficient security to all the world. This *Vāma S'akti yati*, the perfection of wisdom, do all the wise thus celebrate — as the mountain on which rises the sun of tarka, as an ocean to the genus of good deeds, as skilled in discriminating between the enduring and the perishing, the chief in understanding of the vedas, the principal resting place of the heart's desires of his disciples, the original expounder of the *tatva*. Skilful is *Vāma S'akti viatindra* to rejoice the hearts of the *Chakravya* kings by the notes of wind instruments sounding *sa, dha, re* and other *vāgas*, by the modulations of the seven notes (or octave)\* combined in the enchanting songs of singing women and by the sounds of the *mridanga* and other drums.

While that great emperor, from his residence at *Lohkagundi* carrying his victories to the north, was ruling the kingdom of the world in the enjoyment of peace and wisdom —†

The dweller at his lotus feet, the *mahā pradhāna*, *sarvādhikāri*, a giver of great gifts, saviour and protector of the *Yādava* army, consumer of great kings, despoiler of the possessions of his enemies, worshipper of the divine lotus feet of *S'ri Viśvanātha Deva*, punisher of the enemy's forces, a mill stone to his enemies, terrible on the field of battle, a commander of great fierceness, a terror to his enemies, was *Yereyanna*, whose pure descent was as follows —

A king over the whole world was *Māramayya*; to whom and to his beloved wife *Nāgala Devi*, devoted to her husband, adorned with all good qualities, was born a son *Bannama*, clad in the armour of goodness. Him and his younger brother, the originator of great fame, worthily named *Eraga*, these did she bear into the world. This superior in strength, born with great glory in order to purify the region of *Bālī* (? *Bāhya bāhyam*), was famed throughout the world as the refuge of the learned, the chamupa *Eraga*.

That chamunītha, for the worship of Dakshina Kedāresvara Deva of *Ballipura*, the capital of the *Banavase* Twelve Thousand, for the illuminations and lamps, the processions in *Chaitra* and other numerous festivals, for food for

\* The seven notes are *sa, śhāḍja, ri, riśhabha, ga, gāndhāra, ma, madhyama, pa, panchama; dha, dhāivata; ni, niśadha*.

† See note p. 2.

the rishis, and for repairs of the temple, for all these purposes, gave from the vrith of *Kundūm*, situated in *Sāntalige n'īd* which he was ruling, three in the ruined street, the first of the new ones, together with fifteen *gadyāṇa*, free from *guttage*, from *pinda dāna*, and from all other imposts;\* to endure as long as sun, moon, and stars

In the s'aka year 1114, the year Paridhavi, the month Pushya, the 6th day of the moon's decrease, Friday, the uttarāyana sankramana, performing the ablution of the holy feet of the royal guru Vāma Sakti Deva, did he present it, with pouring of water, from his Mahārāja (*tan mahārājanim*).

This gift whoso maintains will obtain the merit of presenting at the union of Ganga and Yamuna tawny cows adorned with precious stones, to chief Brahmins versed in the vedas and vedāṅgas. Whoso resumes it will incur the guilt of slaying those Brahmins and those cows at those holy places. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

The poetry is *Mālarya's*, the pandit of chief poets. The engraving is *kalloji* (stone mason) *Bhattaiya's*

#### 47. S'ila S'asana at Balagami, date A. D. 1098.

Size ft. 5 4' × ft. 2 4 —Hale Kannada Characters.

Moon.

Sun

Linga with Priest

Cow anok-  
ling calf.

Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of *S'rimat Trībhuwana Mañña Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chalukyas*† was continually increasing in prosperity, to endure as long as sun, moon, stars and sky :—

\* *Intipantakkam tannāleya Sāntalige nāda madhya Kundānrya vrithyolagana bhyān sādī mūram pothada modal gadyānam hadinādu sareva namasya koṭṭu guttage pinda dāna sarva parihāra, &c.*

† See note p. 14.

The dweller at his lotus feet,—May it be well.—Entitled to the five great drums, chief of great feudatories, commander of great fierceness, officer over all the property of the court (*ásthāna vastu náyaka*), a moon to the waterlily the Brahman race, an ocean of virtue, in managing the royal affairs a Yoganadhara, skilled in the game (!) of making gifts, worshipper of the feet of Tribhuvana Malla Deva, punisher of his enemy's forces, possessed of these and all other titles, the auspicious Mahá Pradhána, officer over the female apartments (*antahpura*), president of the concubines, the great Lāla Kannaḍa ambassador, & the Mane Verggade, (? palace chamberlain) † was S'riman Mahá Pradhána Dandanáyaka *Bivanayya*.

By means of whom (*deseyum*) while,—May it be well.—S'riman Mahá Pradhána Dandanáyaka *Padmanābhayya*, possessed of all titles, was ruling in peace the *Banavase* Twelve Thousand ; the extent (*vistāra*) of the capital was as follows — With groups of lotuses, with lines of bees, with gawns, parrots and kokile, with groves of sweet-scented mango trees, of new nága trees, of areca palms, of the trumpet-flower, of the muchukunda, and of jasmin ; *Baligáve* shone like the curly tresses (*kurāla kuntala*) of the lady the *Kuntala des'a*.

As from the womb of Konti were born the five Pándavas, so, obtaining great fame in the world, adorned with all the beauty of Manmatha, were born five from the womb of *Chikkavve*. Among them was *Bamma Devarasa*, next younger to him *Devaya Náyaka*, next to him *Tikkarasa* ; and next to him were *Lokarasa* and *Jogarasa*, the minds of which two were ever devoted to merit, to government, to valour, and to doing good to others. These two, considered as rare human oceans of glory and wealth, setting up on the south of the royal city *Balligrāme*, to the north of the Távaragere, the gods *Lokes'vara Deva* and *Joges'vara Deva* ; in order to provide for the decoration and services of those gods, for the procession in Chaitra, for the illuminations, and for the food of the pújári ;—While Paṭṭana Sovi *Hanumanta Setti*, *Bammi Setti* and *Mebi Setti* were holding in comfort the office of Paṭṭana Sovi (*pattana sovítana*), *Lokarasa* and *Joga Deva Náyaka*, giving pagodas (*honnu*) to *Bammi Setti* and buying from his freehold (*umbali*) the land within these four boundaries,—east from the temple, west and south from S'álaya's land, north from *Bammi Setti's* tank, and south from *Kommajja's* garden ;—*gaṛe*

\* Compare note p. 76.

† S'riman mahá pradhānan, antarpurādhyakshaka, sahasvāsinaśhishīyākam, hēra Lāla Kannaḍa sandhivagrāhi, mane verggade.

that land in the presence of the Pattana Sávi, of the chiefs of all the citizens, Gammanda Sávi *Sankarayya*, Senabhova *Sankarayya*, Sodore *Chuddimayya*; of *Gaula Pandita Deva*, áchári of the Pirya matha Bherunjes'vara, *S'ikantha Pandita Deva*, áchári of the Pancha Linga, *Chaturánana Pandita*, áchári of the Tripurántaka, *Múliga Honneya Jíya*, áchári of the five ma'has, especially of the *Múlasthaná*, *S'áleya Parpeya*, the Bauddhálya sávasi *Nágiyaka*, and all the unequalled great ones of the Brahmapuri, the Manegar *Nági Setti*, Togara *Máchi Setti*, Mindaguddali *Námi Setti*, and all the *mummur danda*,—Thus in the presence of the whole city, in the 22<sup>nd</sup> year of the Chálukya Vikrama era, the year Bahudhánja, the month Pushya, new moon day, Sunday, uttaráyana sankránti, vyati páta, that *Bammi Setti* gave to *Lokarasa*, for the god, 50 *kéya kamma* out of his freehold.

Whoso without fail maintains this gift, will derive the merit of presenting in Prayága, Váránási, Kurukshetra and other holy bathing places, a thousand tawny cows decked with gold and precious stones, to a thousand Brahman versed in the vedas. Whatso great sinner resumes it, will incur the guilt of slaying in those holy bathing places a thousand tawny cows, a thousand Brahman versed in the vedas, and a crore of rishis. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

#### 48. S'ila S'asana at Balagami, date A D 1168.

Size ft. 5 11' x f' 2 4'.—Hale Kannada Characters

Cow suck-  
ling calf.

Linga with Priest.

Moon

Nandi

Om.—Obeisance to S'iva. Adored be S'amblu, beauteous with the chámara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, lord of the city of *Kúlarajara*, having the flag of a golden bull, possessor of the damaruga, túrya and nirghoshana, sun to the lotus of the *Kalachurya* race, able in war, in honor a Meru, a sun to good warriors, an elephant goad to the mighty, master of elephants, cage of adamant to those who seek his protection, in courage the lord of Lanka, a brother to the wives of others, Malla of the S'anivára Sid-

\* Apparently a Buddhist nna.



dagiri durga, in character a Rama, a lion to the elephants his enemies, Nissanka Malla, . . . . . *Bhujā Bala Chakravartī Tribhuvana Malla Bijjana Deva*, daily enjoying the lady Earth to describe whom —Earth, which through the ignorance (*mādhya*) of Piithu was for long turned into a cow, having in the present age become the crowned queen (*patta melushi*) of Bijjana Deva, greatly rejoices, shining with the brilliance of the precious stone, which lying first in the ocean, then cast on the shore, then on a rock, at last became the kaustubha on Vishnu's breast Thus was the earth, exalted by this king, praised by all mankind

While thus, without a second or a superior, he was ruling the whole world under the protection of his sole umbrella, he made an order conferring his own government (*śimva śyabhu am nu āparam mādhya*) upon his son

To describe the glory of that favourite of the Maharāja —This *Soma*, worthy of the name of *soma* (moon), was born from the ocean Bijjana Mahipāla, dispersing the darkness of the clouds the groups of his enemies, causing the waterlike joy of the world to unfold, and the lotuses the faces of the wives of hostile kings to fade away, lord over the rising of the stars, (otherwise, lord preventing the rise of other Kshatriyas), shining with streams of glory, radiant with learning, possessor of the moonlight of his brilliant fame.

While that son of Bhujā Bala Tribhuvana Malla Deva, king of kings, a sun to kings, with glory as dazzling as the rays of the sun, grantor of their heart's desires to all supplicants, terrifier of his enemies, *Rājya Mādhya Soma Deva Chakravartī*, accompanied by his ministers, was governing the kingdom in the enjoyment of peace and wisdom —†

This is not the world of *vidyadhara*s this crowd that fills all the sky, it is not the hosts of *siarga*, it is not the group of *gantharvas*, it is not the shining ranks of *kumara*, it is the immense host of powerful kings who, falling as soon as Byálke Kesamaya's victories began, have ascended to heaven. His life is that of the Manus worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms is for the benefit of others, the promotion of his government he counts as his own promotion, the happiness of his dependents he reckons as his own happiness, thus during his life-time does the glory of *Kes'ava Dandanáyaka* increase.

That great one, thus increasing in every kind of glory, ruling the *Tal-daváde* Thousand, the *Hánugall* Five Hundred, and the *Banavase* Twelve Thousand for a long period (*aneka kála*) in peace, coming to the immemorial (*anádi*) capital *Balligáve* for the purpose of inspecting his own country (*svades'avalokaná thaváge*), and seeing there the elegant tower (*má'la kú'ta*) of (the temple of) *Dakshina Kedáresvara*, its palatial buildings, its decorations of precious stones, its golden pinacles, its gifts for learning and food, and other holy rites, thinking, 'This is double of *Varánasi*, a hundred fold of *Kedára*, a thousand fold of *S'ri Parvata*, therefore here must I perform some work of merit and thus obtain all my desires,'—he came into the presence of the *Rája-Guru Deva*, the *áchári* of that place, and took note for a long time of the variety and extent of his learning. In *s'abda* a *Pánini* panlita, in *núti* *Bhúshanáchárya*, in *ná'tya* and other *bharata s'ástras* *Bharata muni*, in *kávyá* *Subandhu*, in *siddhánta* *Lakusvara*, at the feet of *Siva* a *Skanda* adorning the world, thus is *Váma S'akti yatí* truly described.

To him, famous in these and many other ways, on making known his wish to perform there a work of merit, and he replying, 'Be it so (*ta'dastu*), whatever dharma you bestow we will accept'—In the 16th auspicious *Kalachurya* year, the year *Sarvadhári*, the month *Vaisákha*, full moon day, Sunday, during the eclipse of the moon, at the *sankramana* and *vyati púta*, having made application to *Ráya Murári Sovi Deva*, and obtaining from him a *tánra s'á-sana*, *Byálke Kes'maya Dandanáyaka*, pouring water, gave *Chálka Kannugi*, situated in *Yelanchi kampana* of *Hánugall ná'l*, to provide for the worship and decorations of *Dakshina Kedára Deva*, for repairs of the temple, for food to *Brahmans* and *rishis*, and for the support of learning, washing the feet of the *áchári* of that place, the *Rája-Guru Deva*, the beloved disciple of *Gautama Deva*, with enjoyment for three generations; to endure as long as sun, moon, stars and sky.

This gift whose maintains will derive the merit of presenting in Varanás'i, Kurukshetra, and other chief sacred places, a thousand tawny cows together with gold and many precious stones, and decorated kolagas, to a thousand Brahman versed in the vedas and s'ástras, performers of the *soma yága*, and born in the line of somayájis. This gift whose resumes will descend to the Naraka appointed for him who should slay in those sacred places, at that time, those Brahman and those cows with his own hand. In witness whereof is the *s'rutu*, Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

#### 49. Virakal at Balagami, date A. D. 1422.

Size ft. 5 2' x ft. 2 2'.—Hale Kannada Characters.

(Upper figures indistinct.)

Two men, each kneeling on one knee,  
engaged in a fight or wrestle. An armed  
attendant behind each.

May it be well.—While the protector of all lands, favorite of earth and fortune, great king of kings, supreme lord, first of monarchs, *Vija* . . . . son of *Vira Pratapa Deva Rája*, was in his residence of *Hastinávati*, governing the kingdom in the enjoyment of peace and wisdom.—

(Much illegible.)

who in the earth is able to praise the valour of  
*Deva*?

In the s'aka year 1344, the year S'ubhakarit, the month As'vija, the 5th day of the moon's increase, Sunday, the *Balagami* people . . . . conquering . . . . *Deva* ascended to the world of gods, Indra and all the apsaras, with renewed beauty, dancing and shewing him respect.

## 50. Mastikal at Balagami, date ? 1206.

Size ft. 4 6' x ft 2 7'.—Hale Kannada Characters

the year Kshaya, the month  
 Chaitra, the . . . . . of the moon's increase

Sun

LINGA

Moon

THE HERO  
 in the attitude  
 of devotion

THE HEROINE  
 arrayed for the  
 sahagamana

## 51. Virakal at Balagami, date unknown.

Size ft. 3 1' x ft. 1 4'.—Hale Kannada Characters.

The hero

Sun.

LINGA

Moon

(The inscription altogether illegible.)

The hero, supported by celestial nymphs bearing chamaras

A fight between two men with bows and arrows  
 A wounded man is lying under one of them, and  
 a herd of cattle standing behind, some turning tail.

## 52. Virakal at Balagami, date A. D. 1285.

Size ft. 5 6' x ft. 2 8'.—Hale Kannada Characters.

May it be well.—In the 14th year from the commencement of the reign  
 of the Yādava Nārāyaṇa Bhujā Bala Praviḍha Pratāpa Chakravartī S'ri  
 Rāmachandra Rāya, the year Tārana,

The hero.                      Linga with Priest,  
    in temple                      Mandi.

the month Vaisākha, the 10th day of the moon's increase, Wednesday, the aus-  
 picious *Mari Sapti*. . . . . destroying men upon men,  
 and piercing them, entered the world of gods dancing.

The hero ascending to heaven in a car, attended by celestial  
 nymphs bearing chamaras, and by celestial musicians

The hero under a canopy, shielding himself from  
 an attack with swords and spears. Two mounted  
 attendants coming to the rescue.

(The group is mutilated.)

## 53. S'ila S'asana at Balagami, date A. D. 1048.

Size ft 4 2 × ft. 2 10'.—In the Kannada Characters.

	Sun.	A Jain Yati seated	Cow suck- ling calf
The Donor			

May it prevail, the supreme profound *syād vāda*, the token of the fulfilment of all desires, the doctrine of *Trailokya Nātha*, the Jina doctrine.

May it be well—While the victorious kingdom of *S'rimat Trailokya Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālu'ryas*\* was increasing —

He whose head was adorned with the sprouts of his feet,—May it be well. Entitled to the five great drums, the mahā man'ales'vara, lord of the city of *Banavase*, having obtained a boon from Mahā Lakshmi, delighting in bounty, *dyādūcharya* (?), unassisted hero, male of males, ganda bherunda, having the title of the brave in the assemblies (or at the courts) of three kings †, like S'an, kara to the bull the man'al ka, a hand (slapping) on the faces of the valiant, a sun to the titled, the manifest *Vikramāditya*, *Jagadeka Dāni*, having these and many other titles, S'riman Mahā Man'ales'vara *Chā(vunḍa)† Rāgarasa*, while in his residence in the royal city of *Balhgāve*, ruling the *Banavase* Twelve Thousand;

In the s'aka year 970, the year *Sarvadhāri*, the month *Jyeshtha*, the 13th day of the moon's increase, Sunday, gave to the *basadi* (temple) of the *ash'opavāsi* § *Phalāra*, Kes'ava Nandi, the disciple of Megha Nandi Bhattāra-ka of the *Balagara gana*, belonging to (the god) *Jajāhuti S'ri S'āntanātha*, ‡ *ṣ mallas* of paddy land by the Bherun'a pole in the *Pulleya* (deer) plain of the royal city *Balhgāve*, situated in the *Jiddulige* Seventy. Its boundaries; north, the hollow at the boundary of *Tinagundūr*; east, the new black stone; south *Ash'opavāsi ga'ra* (the bathing flat of the *ash'opavāsis*), west, an upright stone.

In religious merit, in courage, truth and liberality no equal has there been in the earth to *Ganḍa Bherunda*, nor shall be.

\* See note p. 14.

† *Mūru rāyāsthana kali bīruda*.‡ Only one letter of this name appears, the rest having apparently been cut off in trimming round the edge of the photograph. There is little doubt that it should be *Chāvunḍa* or *Chāmunda*. See No. 92.

§ i. e. accustomed to fast for eight days in the month.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rámachandra from age to age beseech the kings who come after him. The earth has been enjoyed by Sagara and many other kings, whose empire was extensive in proportion to their gifts of land. To make a gift oneself is an easy task, to maintain that of another is difficult. But of giving or preserving (another's gift), the preserving is the best. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

In the *Banavase* country, a Jira temple, a Vishnu temple, an Is'vara temple, an abode (*mlaya*) for munis, these by order of the king did the lord *Nága Varmma* cause to be built.

#### 54. Virakal at Balagami, date A. D. 1269.

Size ft 3 × ft. 1 1/2.—*Ha'e Kannaḍa Characters.*

Moon.  
A Jain yati  
with an attendant on each side.

. . . . . *Yádava* . . . . . emperor,  
*Ráya Ná[ráyana]* . . . . .  
the year Sukla . . . . .

The hero 'in a car'  
attended by celestial nymphs.

attained to the world of gods. Thus did *Benḥ Voja's* younger brother *Máru Voja* cause it to be made. Great prosperity! Fortune!

#### 55. S'ila S'asana at Balagami, date A. D. 1181.

Size ft. 8 2/3 × ft. 3.—*Ha'e Kannaḍa Characters.*

Cow suck-  
ling calf.

Linga with Priest

Nandi.

*Om.* Obeisance to *S'iva* and *Párvati*, surrounded by worshippers. Adored be *S'amḥu*, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Adored be *S'amḥu*, of a form of eternal wisdom and glory, by the accomplishment of his designs the origin of the *Brahma* pillar.

Obeisance to *Ganes'a*. May that *Mahe's'a*, whose lotus feet are tinted with the brilliance of the rubies in the crowns of the hosts of gods prostrate before him, which (feet) rest on the heaven of the hearts of the lords of the Trimúrti, of exalted qualities, the creator of the three worlds, sovereign of the sky and of all other matter,—ever grant to *Kes'i Rája* his desires.

In that universe the world of mortals is the most pleasing, \* and in it, the *Bharata mahatála* (continent) the most glorious (*samr'gita*), and in it the *Kuntala kshetr* (land,) the most beautiful (*bhr'gita*) That land with great joy did the glorious emperor lord *Biḡḡana Deva* rule, in the same manner as Vishnu having brought back the earth carried off by *Maya* protected it.

That protector of the dwellings of all lands, † favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, sun to the lotus of the *Kalachur'a* kula, able in war, in honour a Meru, light of great warriors, elephant goad to the powerful, master of elephants, cage of adamant to those who sought his protection, in courage the lord of Lanka, to others' wives a brother, Malla of the Sanivara Siddagiri durga, in character a Rama, a lion to the elephants his foes, Nissanka Malla ‡; having these and all descriptive titles, which with him were real §; *S'rmat Biḡḡana Deva*, ruled the circle of the world as follows —As a gem which first lay in the ocean, was then cast on the shore, then on to a rock, and at last became the *kaustubha* on Vishnu's breast, thus was the earth exalted by this king the praise of all.

The son of that mighty emperor, a Manmatha among men, king of kings, sun of kings, able in war, fragrant as musk, lover of bounty, *Rája Murári Sovi Deva*, having ruled the whole world in peace.—After him, *Sankama Deva*, in truth and purity the equal of the son of Ganges (*Bhishma*), a new king *Purukutsa*, ruled the earth as if celebrating a festival.

After that, his younger brother *Ahava Malla*, of great bravery, glorious as the sun, Aprati Malla, was in peace as the lord of the earth. With joy did king *Ahava Malla* govern the whole world, an enraged lion to the lusty elephant the *Gauḷa* king, a net cast upon the shoal of fish the *Chauḷika* (*Chola*) army, a south wind to the rain-cloud the *Andhra* king, a thunder-clap to the royal swan the *Máḷava* king. That imperial king's powers of government became his chief ministers, whose natural ability was as follows ||.—O *Laksh-*

\* *A jagaddall's martya bhuvanam kadu ramyaru.*

† *Samasta bhuvana bhavanás'raya.*

‡ See note p. 66.

§ *Samasta guna námangaḷ ellam yathárttha námangal áda.*

|| *A' rája chakrés'ana rájya pradhána s'aktigaḷé mahá pradhánar ádar avara svabháva samarththam entendaḷe.*

*maṇa Dandes'a'* on you has the lady earth set her heart, at the mere sight of your *Kuntala* (otherwise, curly locks) her *Kāncu* (otherwise, zone) slips off with agitation. *Chandugi Deva*, burning the territory of the brave *Vijayāditya*, taking the *Chō'a* and *Hoysa'a* kingdoms, troubled the hostile kings who were burning with envy. The lustre of the beautiful pale (*pāṇḍura*) cheeks of the crowned queens of the kings hostile to the lord *Rechana Dandanātha*, chātaka birds taking for the moon, bees for white waterlilies, swans for the stalk of the lotus, wander about causing the world to laugh

In doing favours to others a *Sibi*, in giving charity a *Karna*, in benevolence to mankind a *Dharma*, in extensive liberality and unshaken truth the only one, who in the earth was a king but *Śrīrāma Chamupati*. Among the elephants of the points of the compass *Arāvata*, among animals the lion, of gold the *Meru* mountain, among the gods *Indra*, of the oceans the shining milk sea, such great fame did *Karuna Da-dandiyaka* obtain and increase his glory in the world

The auspicious *Ahava Malla Mahipāla*, surrounded by these great ministers adorned with all exalted qualities, calling for *Kesamanyu Dandanāyala*,—the mahā pradhāna, the birthplace of all virtues, purifier of the *Lharadvaja* gotra, grandson of *Kes'ava Deva* and *Pampāmbika*, son of *Holalamarasa* and *Durggāmbika*, the loved one to the heart and eyes of *Lakshmi Devi*, unassailable by fear or avarice, in wait the three-eyed (*Siva*), friend of the learned, a combination of all good qualities which unite in ministers of long service, entitled to the five great drums, great feudatory, the issuer of orders to numerous great commanders, master of all wealth, terrifier of his enemies, possessor of these and other true titles—and saying "Govern the treasury of the south so that the country may have quiet †. punishing the evil and protecting the good,"—gave him *Danavase nū'*, which was accepted as a distinguished favour by that great minister ‡, to describe whose qualities

His life was that of the *Manu*s worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms was used for the benefit of others, the promotion of his government he counted as his own promotion, the happiness of his dependents he reckoned as his own happiness, thus during his life time did the glory of *Kes'ava Dandanāyaka* increase. In the kingdom of this lord *Krishna Kes'ava Deva Chamupati* there were none conceited, none conspicuous in splendour, no opponents, none great in possessions,

\* *Gandena Vijayādityana mandalamāṇa su'tu Chō'a Hoysala rāyana goni vāda rāṇu nṛpālarāṇa anjalavam Dandanātha Chandugi Deva* || For *Vijayāditya* see note p. 119.

† *Bakshina dṛg bhāgāda bhavādarā a'ta dē'sanam bappanane.*

‡ See note p. 110.



none envious, none who went forth to battle and came back weeping, none who unmindful of their proper title gave heed only to the flattery of poets' songs. The double of Chánakkya, twenty fold of S'akaluka, a hundred fold of Bhṛigu (Parasu Ráma), a thousand fold of Háli (Bala Ráma), thus much did he exceed them in glory, *Kes'ava Deva*.

And that mahá pradhána *Kṛṣṇa Kes'ava Deva Dandanátha's* excellent ministers were the following — His life like that of Manu, never uttering vain words, his faith having obtained him a place equal to that of the son of S'iva, possessed of such glory, who could compare with *Singa Náyaka*? In affection and speech free from the sins of the Kali age, except to *Tikka Rája*, to apply to others as frail as grass (*pul mánasaram*) the name of "king" was like calling a stone a jewel. This is true. What I wish for will come at my wish, all else I prevent from coming, thus used to say *Báchayya*. The treasurer *Sori Deva* was to his dependents a treasury, why praise him? for others called treasurers, what connection have they with the assemblies of the learned, what manner of kings are they? Considering as his own all the intentions in the mind of his lord, to the envious like the messengers of Mṛityu (death), to supplicants like a Surabhi (cow of plenty), thus did *Bámayya* appear. His faith at the feet of S'iva, gentle in speech, eager to do deeds of benevolence, possessed of such qualities, *Bibi Rája* shone to all the points of the compass. Only for the purpose of gratifying the desires of supplicants did he take the trouble of acquiring wealth and for no others *S'iva Tṛlha S'ri Dási Rája* of great glory.

Moreover, to describe the greatness of the karnams who were like the embodiments of the benevolent wishes of the ministers of that great king of kings. Of qualities praised by skilful poets, born from the face of Brahma, able in doing good to others, excellent in the delights of good speech, beloved by the assembly of the Brahmans, profound as the sea, devoted to the faith of the feet of S'iva, with what esteem should those karnams be regarded!

Besides these were *Hirya Vítarasa*, like the embodiment of the royal glory of Lakshmi Deva Dandanátha; *Chandugi Deva Dandanáyaka*, the embodiment of fierce might; the Desiya Dandanáyaka *Chikka Vítarasa*, the glory of the Váji kula, purifier of the Bharadvaja-gotra, the beloved son of Ittige Duggi Setti; *Kes'ava Deva*, the chief friend of the world, follower of the life of Rechanayya Dandanáyaka, an abode of the science of war; *Kávanayya Náyaka*, like a son to the rája Lakshmi of Sovanayya Dandanáyaka; *Bechannayya Náyaka*, glittering like the formidable bow in the hand of Kavanaya Dandanáyaka.

While surrounded by all these ministers and royal attendants, the Indra of the wealth of the three worlds, like a cooling moon, was ruling the *Banavase*. Twelve Thousand, with *Hayve*, *Santalige*, *Yededore* and other associated countries', in the enjoyment of peace and wisdom, †—on the occasion of this great assembly, there was started a discourse on merit, describing the (king's) skilful policy and the glory of the city, as follows, by *Sudān Deva*, whose life was that of a muni, of high birth like *Kapila*, himself the glory of all beauty, considered as equal to *Kes'ava*, the son of *Nachchi*, his head marked by the lotus hands of the excellent muni *Vāma S'aktis'a* the *Sīva* seer, in greatness the noble *Rama*, the minister of the three puras,—who with great tact entering suddenly,—

' In firmness, of *Meru*,—in holy life, of *Manu*,—in providing a theme for the first chief poets, of *Sarasvati*, —the equal, the peer, the fac-simile‡; to good qualities a quarry, of that firmness the abiding place, of that character the abode, of that sweet theme the home. thus is this lord truly celebrated in the world'—said the minister *Sān Deva*, with joy.

' For the glory of the city the *rākshasa* *Bali* having dwelt in this *kshetra*, made gifts, and in the course of *manvantaras* been considered as *Indra* himself; *Balipura* is of such immense antiquity that it is beyond my power to praise it. Therefore here perform some work of merit.'

Immediately saying ' *Be it so*' (*tad astu*), the *S'rīman Mahā Maṇḍales'vara*, with *Taiḷaha Deva*; *Eraharasa* § their brother-in-law; *Māli Seṭṭi*, *pattana* swāmi of the royal city *Balipura*; *pattana* swāmi *Mēbi Seṭṭi*; *Mūliga Dharmma Siva Deva*, āchāri of the *Hiriya maṭha* of the five *mathas*; *Rudra S'akti Deva*, āchāri of the *Pancha Lipga matha*; *Jnūna S'akti Deva*, āchāri of the *Tripurāntaka*, with other citizens of the five *mathas* and the three puras; *Sāvi Deva*, *Sandore Herggade*; his colleagues (*pratihasta*) *Chattana* and *Tippana*; the celebrated chiefs of . . . the sons of chiefs who subdued *Konkana* and took tribute from *Vijayāditya*, those who having given pleasure to *Hoysala Vīra Ballāla*, chief among the *Malapas*, had obtained from him respect and were revered by all. ||

\* *Banavase pannircheliśāsramumman'antah pravishṭavappa Hayve Santalige Yededore pramukha des'aman*.—Hayve is probably the same as *Haiga*, North Canara, *Yededore*, the region between the *Tunga* and *Bhadra* rivers.

† *Sukha salkathā vinodadim*. See note p. 2    ‡ *Tōḷu pāsati samam*.    § See p. 77.

*Kannaranakarumādolaṃbam tettiśida jasadatti gandarum Konkananam sādhis Vijayādityanāl kappamam konḍa ganḍa māttandarum | Malaparol gandam Hoysala Vīra Ballāla Devange santōshavam mādim mananeyam harḷada janakha mānyarum emśidar antum*.

This *Vijayāditya* was the grandson of the *Vijayāditya* mentioned p. 98, and son of *Jayakesi*: the *Kadamba* king who married a *Chalukya* princess.—Cf. *J. Bo. Br. R. A. S* ix, 231.

And besides these, the *Bananju dharmma* (a sect)\*, firm, of great prudence, granters of their desires to their dependents, of one word, faithful to the feet of Isvara, observers of the policy which raises the prosperity of countries at the right seasons, of good character, of great strength, of exalted merit, beloved by all people, all which is no flattery — Among the auspicious *Ayyas*, thus in many ways praised, in *Bhallunka* and other *grāmas*, *nagaras*, *khedas*, *kharavadas*, *madambas*, *dronāmukhas*, *puras* and *paṭṭanas*: inhabitants of *Lāla*, *Gaula*, *Karnāṭa*, *Bangūla*, *Kāśmīra* and other quarters and countries: the local heads who united the glory of both classes of the *Des's*, *Manigāra Mahadevi Setti*, *Manigāra Mauli Setti*, *Manigāra Padma Setti*, *Manigāra Mānka Setti*, *Mari Setti* who had the feet of S'iva as his crest, *Sozi Setti*, *Hollu Setti*, *Sāṅge Māchi Setti*, making joyful all these meritorious ones among the merchants —

May it be well — In the 3rd year of S'rimat Kalachurya Bhuja Bala Chakravarti Vira Nārāyana Abava Malla Deva, the year Plava, the month S'ravana, the 15th day of the moon's decrease, . . . day, sankramaṇa, vyati pāta all the property of Bananjigas of Balligāve dying without sons, for the māṭa and sacred rites of Gavares'vara Deva, the property obtained from Nagaras dying without sons, to Nagares'vara Deva; and in all the five maṭhas, the three puras and the seven brahmaparis, in whichever unclaimed property accrues, to the god of that quarter †; these at the holy feet of Gavares'vara Deva, did Kesimayya Dantanūyaka, with his karnams, pradhānas, and tā'āri, pouring water, bestow, free from all imposts, to endure as long as sun, moon, stars and sky.

This gift let the *nāṭa arasugalu*, the *adhikāris*, the *nagaras*, the five *maṭhas*, the three *puras*, and the *mummuri dandaga'u* maintain.

This gift whoso resumes will be guilty of the sin of murdering the king or destroying the institutions of the nāṭ. Whoso maintains this gift will obtain the merit of presenting in Varanāsi and Kurukshetra a thousand tawny cows, with kolagas decked with gold and precious stones, to a thousand Brahmans in the vyati pāta fluring an eclipse of the sun.

\* See No. 38, page 72

† Balligaveya Bananjigaraḷḷiya aputrika mṛitaka dhanav ellam S'rimat Gavares'vara Devara māṭeḍi devaḷḷaryyake | Nagaradalliyaputrika dhanav appudu Nagares'vara Devarge | mattāṇa paṇcha māṭha mūrum purav eḷum brahmapurigaḷ ellav allalliya mṛitanav appud allalliga Devarge.

‡ *I dharmaman dvandvīyav aḷḷḍam arasinge rāja drōḷa | nāṅge samaya drōḷa*

Whoso resumes it will incur the guilt of slaying with his own hand in Váranási and Kurukshetra a thousand cows and a thousand Brahmins. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

## 56. Śīla Śāsana at Balagami, date A. D. 1054.

Size ft. 8 7' x ft. 2 2' —Hale Kannada Characters

	Sun	Moon	Nandi
Cow suckling calf, in a mandapa	Linga with Priest in a temple		in a mandapa

May the three persons (*tri puruṣa*), the lords (respectively) of Śrī (Lakshmi), Vānī (Sarasvatī) and Gīrjā (Pārvatī), seated on Garuda (the kite), *hamsa* (the swan) and *ukṣha* (the ox), dwelling in the ocean, in the lotus and on the mountain (Kailāsa), having the colour of the bee, of the red lotus, and of the moon, possessed of the qualities of *salva*, *rajas* and *tamas*, having two, eight, and three eyes, *Govinda* (Vishnu), *Aṇḍa* (Brahma) and *S'ankara* (Śiva), ever protect us. Adored be *S'ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well. While the victorious kingdom of the auspicious *Trailokyā Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas*,\* was continually increasing in prosperity, to endure as long as sun, moon, stars and sky —

As mount Meru is a refuge to the gods so he to the learned, as Śiva the lord of Uma . . . . . as Indra continually showering rain so bestowing gifts, as Ahisvara so able to support the burden of the world, as the moon surrounded with rays so with wisdom, as the ocean the birthplace of the beautiful Lakshmi so he of prosperity: thus was the king *Ahava Malla* celebrated.

A lion to the elephant *Chola*, a mighty wind to the heavy cloud *Kalinga*, a sun to the darkness *Pāñchāla*, a wild-fire to the forest *Magadhā*, a thunder-bolt to the chain of mountains *Mālava*, a Garuda to the serpent *Keraḷa*, a Ba-

\* See note p. 14.

dābānals to the ocean the *Nepāla* army, was king *Ahava Malla*. In unsullied fame, in wealth, in character, in courage, in victory, in great wars, in exalted qualities, who can say 'I am equal to *Ahava Malla*?' Can *Yayāti*, or *Bhagīratha*, or *Purukutsa*, or *Purūrava*, or *Dhīpa*, or *Bharata*, or *Nala*, or *Nahusha*? Braves who did not do him obeisance, proud ones who did not fear him, kings who did not seek his protection, lords of the forest (*aśaśvaroru*) who did not come to him begging, warriors fond of fighting whom he did not cast into *Yāma*'s power, those who invincible by all else did not hide their faces from him, chiefs of hill forts who did not descend from their strongholds and run away, those blinded with pride who did not tremble and quake, there were not,—such was the bravery of *Ahava-Malla Deva*. The seven *Mālava* who came against him, in a moment he sent to destruction; the seven *Konkana* and seven *Male*, which united together, he terrified and made to obey him; *Chauṭika* (the *Chola* king) in the middle of the fight going into a hole

died; the kings of all the islands gave tribute\*, how great a warrior was this *Ahava Malla*.

May it be well.—S'rimat Vadda Byavahāri, *Hālikabbe Sovi Setti*, possessed of all titles: in the middle of the ancient city †, the royal city *Balligrāme-paṭṇa*; in the s'aka year 976, the year *Jaya*, the month *Vaisākha*, the dark fortnight, the *akshaya tritīya* new moon day falling on Sunday; being moved to perform a work of merit, set up a *linga*, and giving it the name of *Abhinava Somesvara Deva*, in order to provide for the ablutions and offerings, the illuminations, and the food of the āchāri presented as a *tala vrutti*, two *mattas* of paddy land by the katsavi pole under the *Are-kere*, and within (above) that tank four *mattas* of paddy land with dry land.

The boundaries of that land: east, the land belonging to *Chandresvara Deva*; south, the stream running west from the southern sluice of the *Bedeya-kere*; west, the bank of the *Are-kere*; north, the land belonging to *Chaturmukha Deva*. The boundaries of the two *mattas* of land under the *Are-kere*; east, the garden land of *Mūlasthāna Deva*; south, the land belonging to *Panchalinga*; west, the land of *Bhagavati Devi*, north, the waste land of the tank.

(Moreover), under the bank of the northern sluice of that tank one flower garden; and the shops north of the high road running along the south side of that

\* *Kaṣṇadām Mā'avam dīḥ meḍe vīḥaya kṛyāditu sandārdā Konkanav dīḥ Male yāḥum anji beśakeyāttorāṇāntāhāvāṅganadoḥ Chauṭika namini sattān akhila dīp vāṁpālaka-graṇigalaḥ kappaman ittar.*

† *Anādi paṭṭanam.*

god, with the street behind the shops south of that high road—he gave, washing the feet of the *árádhya*, *Pattana Múhga*, *Jnána S'iva Deva*, and pouring water, in the manner approved by all, with freedom from all imposts.

And that temple in course of time falling into disrepair, in the presence of *Pattana Sávi Mebi Setti*, *Kírtti Setti*, of all the *nagaras* and the five *mathas*, (namely) *Múhga Madhukesvara Pandita Deva*, *áchári* of the *Hiriyá matha*, *Bherun lhesvara*; *Sarbbesvara Pandita Deva*, *áchári* of the *Pancha Linga*; *Jnána Sakti Deva*, *áchári* of *Tripurántaka*—all the *mummuri dandagalu*, the various *des'i byavaháris* (or merchants of different countries), and *Manigára Mahadeva Setti*, acknowledging this as a work of merit belonging to them, gave to that god the name of *Gavaresvara Deva* and repaired the temple.

Titles of the five hundred (who united in the work)—May it be well. Famous were they throughout the world as five hundred *vira s'ásana*; adorned with many acquired good qualities, as truth, purity, good conduct, character, morality, obedience, prudence, protectors of the *Víra Bananji dharma*; conspicuous with the flag of the holy hill (*Kalása*), their breasts embraced by a *Lakshmi* who causes their honour to excel; great in the earth through bravery, born in the *Chandra vamsa*, the root of the *khandali tree* *Vásudeva*; having obtained a boon from *Bhagavati*, possessed of thirty-two honourable *mathas*, eighteen *patthas*, sixty-four *yoga pithas*, and *ásramas* in the four points of the compass\*; the descendants of those called travellers over many countries (?)†, of the sect of *Brahma*, *Vishnu* and *Mahesvara*, of the *Krita*, *Treta*, *Dvapara* and *Kali yugas*. The earth as their sack, the eight regents of the points of the compass as their load or destination, *Vásuki* as their girth, the serpent race as their cords, the cow as their secret pocket

the invaluable produce of the soil the articles in their pack‡. Visiting—in the various countries of *Chera*, *Chola*, *Pándya*, *Maleya*, *Magadha*, *Kāus'ala*, *Sauráshira*, *Dhanushtra*, *Kurumbha*, *Kámbhoja*, *Golla*, *Lája*, *Bari ara*, *Púrasa*, *Nepála*, *Ekapáda*, *Lambakarna*, *Strirájya* and *Gholánukhaṣ*—the *grámas*, *nagaras*, *khetas*, *kharvadás*, *madambas*, *paranas*, *dronánukhas*, and *samtáhanas*, with the cities of the elephants at the cardinal points, and by land and by water (*páda márgga jala márggadól*) penetrating into many regions (*khandá mand'an-*

\* See No 38.

† *Nána des'a Uthramántukaravargge puṭṭiyun*

‡ *Prithivye hasumbeyáge ash'a lokapálakare gon'áge Vástuṭṭye baḷaságe phan'ku'angale dāraḍáḡi bakkana vol'vasumbeyáḡi chakrame be'aráḡi kúrasiyē marasurageyáḡe hasumbeyo! amúḡa vastuḡaḡe vastuḡaḡaḡi.*

§ The last four names indicate countries whose inhabitants are respectively one-footed, long-eared, amazons, and butter-milk-faced.

*ḡalam*): with superior elephants, well bred horses, large sapphires, crystals, pearls, rubies, diamonds, lapis lazuli, onyx, topaz, carbuncles, coral, emeralds, *karkkalana*, and various such articles cardamoms, cloves, red sandal, sandal, camphor, musk, kunkuma and other perfumes which by selling wholesale, or by hawking about as pedlars, they completely fill the emperor's treasury of gold, his treasury of jewels and his treasury of silk cloths; and the balance they devote with affection to daily bestowing benefits on paṇḍits and munis distinguished for their knowledge of the *chatus-samaya* \* and the *śaiḡ dars'ana*; and the hundred thousand heavenly blessings these invoke, placing on their hands and bearing on their heads, counting them as Mahādeva and their *ishṡa-deva*; enjoying in great comfort, merit, wealth, pleasure and property (the four objects of human desire). Supporters of the drivers of herds of asses and buffaloes (carriers), of the sixteen of the eight náds (?), of *gavaregalu* (?), of *gátrigas*, *setṡis*, *setṡiguttas*, *ankekāras*, *bīras*, *bīravanigas*, *gandhigas*, *gāmandas*, and *gāmanḡa swāms*. Thus powerful, bearing bows in their hands, having the elephant as a *bheri* (kind of drum), *Bheri* (a sect) as a *maddale* (a drum), white umbrellas as a canopy, the mighty ocean as a moat, Indra as the power of the hand, Varuna as the standard bearer, Kubera as the treasurer, the nine planets as a belt, Rāhu as the sheath, Ketu as the sword, the sun and moon as the backers, the 33 gods as the spectators; t— forth the sword *kṡhame* (patience), and with it piercing the enemy named *krodḡha* (anger), they fought and conquered, these *bhaṡāri makkalu* (sons of warriors), possessed of the *davaruga*, *para* and *nirghoshana* five hundred lords of the auspicious Ayyāvole, the best among their people, of unsullied fame, great in brilliant splendour, in truthfulness like *Gāngeya*, in enmity like *Duryodhana*, in might like *Bhima Sena*. Like the elephant, they pursue and kill, like the cow, they stand and kill, like the serpent, they kill with poison, like the lion, they spring and kill; wise as *Brihaspati*, fertile in expedients as *Nārayāna*, perfect in disputes as *Nāraḡa rishi*. The gone *Māri* (small-pox or any epidemic) they keep up the fear of, the coming *Māri* they face,† the pursuing tiger they excite, under the moving cart they place their feet, clay they go into and will not leave, of sand they make ropes, the thunderbolt they catch and exhibit, the sun and moon they draw down to the earth. Knowing the contents of the *Guḡḡa s'āstra* (?), which directs the conversation of the three worlds, they converse about things great and small, such as the brow, the eyes and the four arms of *Isvara's bhaṡāru*, the loud

\* Said to be four sects or schools;—*kempu*, *muriḡe*, *marāṡu* and *mūṡḡa*.

† *Hōha māriya chhallavāḡḡaruru bāha nāriyandirḡḡolwaruru*.

laughter of the Brahmans, and the overthrow of Bhagavati. Their merchandise, the spoil of all the points of the compass, lays hold of those who come to their shops and binds them as with a vow ; they dance carrying the head of the enemy as a bunch of flowers and with the enemy's hand tied as a badge on a pole ,

To the five hundred swámis of the auspicious *Ayyávole\**, thus possessed of all titles, making *súshringa*, present offerings of food, O Setti! To the five hundred swámis of *Ayyávole* present the *támbúla* in a tray, for this is auspicious.

May it be well.—The *dharmamáya* which the ever bountiful auspicious five hundred, Pattana, Sávi *Mebi Setti*, *Kertti Setti*, and the chief *nagaras* under them, gave for the decoration and processions of Gavaresvara Deva, and for repairs of the temple —

The shops of the *nagaras* ten *visa* each a year ; the gold merchants ten *visa* each a year, the *sihala gavaregalu* one *pana* a year per sack ; the *gavare* of other countries one *hága* a year per sack ; for camphor, musk, kun-kuma, sandal, pearls and all such articles sold by weight, two *káni* per *ponnu* ; cloth merchants of the place and foreign cloth merchants two *káni* per *ponnu* ; for black pepper, cummin seed, mustard, *sada* flower, bishop's weed, and coriander one *visa* per *pon*, for sugar, assafoetida, dry ginger, long pepper, cardamoms, green ginger, turmeric, and all fibres and roots sold by weight, one *visa* per *pon*.

The Dandánáyaka managing the *hejjunka* and *vadḍa rávuḷa* † freed the *sunka* on one load in ten loads ; the merchants who load from the place and all merchants from abroad one *mána* per load, the forty families of flower-sellers, one garland for each basket ; the thousand *támbúligas*, a thousand leaves for each family in Chaitra for the procession ; the fifty families of oilmen one *sonḍige* for each mill, for the lights of the god.

The worthies (*manneya*) of the Jiddulige Seventy :—Ekkalarasa the chief, the ná ḍ prabhu, Chitṭi Mára Kála gávunda, Sigga Báva gávunda, Ságavadde Báda gávunda, Avali Jakka gávunda, Hampa gávunda, Hosa Valliyúr Sávimeya, Sank ara Bhatta, Kúdali Sánta gávunda, Tottúr Royda gávunda, and all the prabhu gávundas gave for the god five *pana* a year for each village.

The worthies of the Nágara Khaṇḍa Seventy : Sovi Deva the chief, Kṛṇavatti Prithivi Setti, Begúr Keta gávunda, Mágundi Sanka gávunda, Malavalli K eta gávunda, Elamballi Keta gávunda, Madalúr Kála gávunda, and all the prabhu gávundas gave for the god five *pana* a year for each village.

\* See No. 38, p. 74

† See note p. 79.



The worthies of the Edenád Seventy —Sovarasa Pranamarasa the chief, the mahájanangalu of Agrahára Elase, the mahájanangalu of Kuppagede, Basamára Bira gávunda, Taramára Kola gávunda, Barige Jakka gávunda, Guduve Jaka gávunda, Veramára Billa gávunda, Tavaniddhi Dutta gávunda, Soramba Kalla gávunda, Kúdali Báka gávunda, all these prabhu gávundas gave five *pana* a year for each village.

The property of those who die without heirs among the *hegala gavare* Bananjigas of the *mummuri dandagalu* in the city and in the nád goes to the god.

The goldsmiths of the city gave one *pana* a year for each chafing dish ; the washermen of the city gave ten *visa* each a year ; the basket makers of the city gave five *visa* a year for each knife the weavers gave five *visa* a year for each *kúte* (? loom).

What person soever with affection maintains this gift, will obtain the fruit of the merit of bestowing at Kurukshetra, Gaya, Ganges, Varanásí, and other holy bathing places, to a crore of Brahmans, versed in the *vedas* and *sástras*, lovers of vows, a crore of tawny cows about to become two-faced (*i. e.*, to calve), with humility, in the *punya tithi*. What doubt of this? Whoso complaining resumes this gift will incur the great guilt of wantonly killing those Brahmans and those tawny cows in those holy bathing places.

To the kings of my own race or the kings of any other race who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings ; this from age to age deserves your support, O kings of the earth. Thus does Ramachandra beseech the kings who come after him.

Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants: The wild-fire though it consumes all the trees in the forest, spares their roots ; but . . . destroys both the *kula* and its root.

*Múliga Madhukesvara Paṇḍita Deva*, *áchári* of the Hiriya maṭha, and his son *Dharmma S'iva Deva*, presented in the streets of their *Múlasthaná Deva* ;—in the west street, one house of ten hands (*hai*) to Manigára Mahadevi Setti ; in the south street, one house of ten hands to Manigára Lakmi Setti ; in the manner approved by all, to endure as long as sun, moon, stars and sky. The auspicious Mahá Mandalesvara Ekkalarasa's Dandánáyaka Kámarasa remitted for Gavaresvara Deva the *kodavisa* on ten bullocks.

## 57. Virakal at Balagami, date A. D. 1282.

Size ft. 6 6' x ft. 2 8'.—Hale Kannada Characters.

Sun.

Moon.

(Inscription here illegible.)

The hero  
in the presence.Linga with a Priest  
and a women in a temple.Nandi, skinned  
by an attendant.

(Inscription here illegible.)

The hero ascending to heaven in a car, attended by  
celestial nymphs and a band of celestial musicians.

May it be well.—Entitled to the five great drums, lord of the city of  
*Dvādvatī*, . . . . . sun to the lotus the  
*Yādava kula*, . . . . . disgracer (*dis'apatta*) of the  
*Hoysana Rāya*, establisher (*sthāpanāchārya*) of the *Telunga Rāya*, (was) the  
 auspicious *Yādava Nārāyana Bhuja Bala Prauṣha Pratāpa Chakravartī*  
*Rāmachandra Deva*. In the 14th year from the commencement of whose  
 reign, the year *Chitrabhāra* . . . . . the 1st day of the moon's  
 increase, Sunday . . . . .  
*Baḷigraṃe*, the city of the *Vīra Bananju* of various countries .

The hero under a canopy, and attended by standard bearers and men  
 armed with spears and bows, in the act of stabbing his enemy, whom  
 he has seized by the plume of his head dress On the side of the latter  
 are a horse and some men armed with swords and shields.

(Inscription here illegible.)

## 58. S'ila S'asana at Balagami, date A. D. 1102.

Size ft. 5 1' x ft. 4'.—Hale Kannada Characters.

Sun.

Moon.

Nandi.

Linga with Priest  
in a temple.Cow suck-  
ing calf.

(The inscription is almost wholly illegible. Much of the first part  
 consists of praises of *Gopati Nāyaka*, an officer under *Govinda*  
*Rāja Danḍanāyaka* ruling the *Banavase* Twelve Thousand.)

. . . . . in the presence of *Govindarasa*, in the 27th year of *Chalukya*  
*Vikrama*, the year *Chitrabhāra*, the month *Phālguna*, new moon day, Sunday,

the sankramana and vyati pāta . *Gopati Nāyaka*, in order to provide for distribution of food, buying in the Balliya plain one *matta* (of land) according to the *kashchav* pole, and a house, presented them in the manner approved by all, for the purpose of providing food for twenty Brahmins . . . .

Whoso maintains this gift will obtain the merit of presenting in Váránasí, Kurukshetra, and Prayága a thousand tawny cows decorated with precious stones to the Brahmans. Whoso resumes it incurs the guilt of killing those tawny cows and those Brahmans in those holy places. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

59. Virakal at Balagami, date A. D. 1202.

Size ft. 4 8' x ft. 1 1'.—Hale Kannada Characters.

Sun	Linga with Priest	Moon.	Nandi.
. . . . .	Yādava Nārāyaṇa Bhūja Bala Pratāpa Chakravartī		
Vīra Ballāla Deva	. . . . .	ruling the kingdom in peace, at	
that time,	. . . . .	of all worlds,	
adorned with all good qualities, protector of the	Vīra Banaraju dharma,		
supreme lord, a cage of adamant to those who seek his protection	. . . . .		
five hundred swāmis	. . . . .	son	
. . . . .	the year Dundubhi, the month Ashādha.		

The hero being borne to heaven in a car  
by celestial nymphs waving chamarras

(Inscription here illegible.)

The hero armed with a bow and standing over a dead body, encountering an enemy similarly armed Each attended by men armed with swords and shields

quickly returning, killing, fighting and gaining the victory, entered the world of gods . . . . *Sāleya Bommeya* bore him from the field.

## 60. Śīla Śāsana at Balagami, date A. D. 1077.

Size ft. 9 × ft 3—Hale Kannada Characters.

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Sun.	Jinendra	Moon	Cow suck-
Elephant	in a temple		ling calf

May it be well.—May the command of Jinendra, praised as the universal protection, be pleasure-giving as the moon to the faithful; washed by the streams of the united brilliance from the crowns on the heads of gods and rākshasas, may it ever grant prosperity. May the doctrine of *Trailoḷya nūtha*, the supreme profound *syād vāda*, a token of unfailing success, the Jain doctrine prevail.

May it be well—Protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas*, \* was the auspicious *Tribhuvana Mallā Deva*.

The *Chola* king he caused to shake, (his) great ones (*anyaru*) he took no count of, to the *Lāla* king he displayed the power of his arms, and overcoming him destroyed him the feudatory kings of both emperors (*ubhaya chakresvara sūmanta bhūbhrit*), mounting his furious elephant, he tormented and took their kingdoms, and became the lord of the shining Lakshmi of the *Pāndya* kingdom, (this) *Vikramāditya Deva*, praised by all. To *Dūrānātha* (?) a great and dreadful fever, to *Chola* a cruel Yama; his feet revered by the crowns of the lines of the kings of *Saurāśṭra*, *Anga*, *Kalinga*, *Vanga*, *Magadhā*, *Andhra*, *Acāṇṭi*, *Panchāla*, the Chalukya regent elephant (*dig gaja*) sported in the forests and mountains on the shores of the eastern and the western oceans. As the form of Narasimha tore open the breast of the rākshasa king, . . . bore up Kailasa on his chest, . . . presented with joy the gold of the earth to Indra, subduing all the mightiest destroyed twenty-one times the kings of the earth,—even so, O *Vikramāditya*, is your enmity implacable! Saying, “Why share it with others? If I take it upon myself alone shall I be overcome with fatigue?”—from the back of the great tortoise, from the head of the lord of serpents, from the company of the elephants at the cardinal points, from the caves of the mountains (at the points of the compass), boldly lifting off the whole weight of the world, by his might he placed it securely in his arms, *Vikramāditya Deva*.

\* See note p. 14.

When thus having freed the world from every enemy he was in his residence at *Taguri*, ruling the kingdom in piece and wisdom —

The dweller at his lotus feet, May it be well. Entitled to the five great drums, lord of great feudatories, a commander of great power, a terror to evil doers, a moon to the tall waterlily the company of his relatives, a light to the Brahmins, a benefactor to Sarasvati Devi, adorned with good qualities, a Brahma in skill, a lion in courage, an aid to valour, a Garuḍa in devotion to his master, punisher of the evil, destroyer of the garden of lotuses his enemies, of modest aspect, fame his flag, great in emulation, a bee at the lotus feet of Tribhuvana Malla Deva, having these and other names and titles, was the auspicious Dandanayāka *Barmma Deva*.<sup>\*</sup>

A security to all the world by the might of his arms, causing great astonishment in the world by his power, the brightness of his terrible glory, his ability, his single word and his exalted fame, an ocean to the gems of all good qualities and happiness, was *Barmma Deva*. He himself an eye to all people, he their fate, a sun through whose brightness the shining of the stars his enemies was eclipsed, the darkness of evil was dispersed, and all the earth shone with exceeding glory, in order to confirm the dominion of the fame of Vikramāditya did he obtain power, *Barmma Deva*, of matchless might. The mountain was removed by Hari, by the Daitya the earth was confined in the womb of Pātāla, by the hurricane of wind at the destruction of the world the points of the compass were blown away,—laughing at these as having no stability, his real firmness despises them, *Barmma Dandādhipa*.

While this abode of praise and fame, the auspicious Mahā Senādhipati, Mahā pradhāna, the Dandanāyaka *Barmma Devarasa*, enjoying (*anubhavisutam*) the *Banavase* Twelve Thousand, the *Sūntalige* Thousand, and the eighteen agraharas, punishing the evil and protecting the good, was in the royal city *Balligāve* —

His god Jinanātha swāmi, his own guru the great vratī Gunabhadra  
his mother Jakkabbe, his father Soma,  
his younger brother Mebi, his wife Bhogabbe, his father-in-law Kali Deva revered by the world, a nest of good qualities, a patron of the learned; thus blameless in every relation, was *Singa*, distinguished for the collection of tribute and discourse on merit. Of modesty the limit, of merit the home, of virtue the birth place, of reverence the abode, of greatness the summit, to prudence, learning, liberality and patience a mine, thus praised by all the circles of the

<sup>\*</sup> See No. 10, p. 18.

world, was the bee at the lotus feet of Jinapati, of great qualities, *Pratikan'ha Singa*. . . . on examination he is the perfect equal of the son of S'ankara, of Sarasvati and of Brahme, thus does all the world praise him, how excellent then is *Singa's* greatness of fame among the worthy. Pure was the son of Ganga (Dhishma), purer than the son of Ganga was the beloved son of Vayu (Hanuman), purer than the son of Ganga or the son of Vayu was Suka, but praised as surpassing in purity that son of the river that king of the apes, and that Suka rishi, is *Pratikan'ha Singa*. As birds to a mango tree laden with fruit, as bees to a strong perfume, so to do the crowds of the learned flock to the Diváli festival of his bounty and he causes them all so to rejoice that they extol it as imperishable and ever new, *Singa Raja*.

With great ardour did he learn the method of bestowing benefits, he learned how to invite the learned to him and to shew them respect, he learned to maintain the great praise of protecting his dependents, he learned to astonish all as the king among the worthiest, all these were the acquired qualities of *Pratikan'ha Singa*.

A sun to the sky of Jina dharma, a moon in raising the tide of the milk sea of Jina dharma, a bee at the lotus feet of Jinapati, these being his true qualities, *Pratikan'ha Singa* thus praised, originating a discourse on merit, said "You should present to the S'rimat Permmá'ci basadi (Jain temple) one báda, obtaining it from S'ri Ballavarasa."\*

On his thus making application to his governor, and the auspicious Dan-  
ḍanáyaka *Barmma Deva* making known the whole matter to his own swámi;  
S'rimat Tribhuvana Malla Deva, in the 2nd year of Chalukya Vikrama, the  
year Pingala, the month Pushya, the 7th day of the moon's increase, Sunday, it  
being the uttaráyana sankránti parbba in the royal city *Balligáve*, on the  
birthday of his son (*tamma kumára gáladandu*), made the gift to the god of  
the S'rimat Chálukya Ganga Permmana'ci Jináláya, to provide for the services,  
the worship, the anointing, the decoration, the food of the rishis, for repairs of  
the temple and the new work of the upper basadi

Greatly conspicuous by the bright glory of his fame, and the lines of shin-  
ing lotuses his worshippers, driving away the clouds of darkness evil deeds,  
brilliant as the three beautiful gems in the sky of the Jainágama worthy of  
praise from all, a temple of all the qualities of fortune, was (the god) *Guna-  
bhadra Daiva*, the sun to the lotuses chief munis. A treasury of great penance,

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\* *Dharmma katha kadhana prasanganam puttina S'rimat Permmá'ciya basadige andu  
bádhamam S'ri Ballavarasaralli padedu kudim endu tannáḍange binnapam geyyal.*

lord of the assembly of munis, distinguished for wisdom combined with merit, was the celebrated *Mahatēna Vratī*. And famous was that vratī's disciple. in the extensive *s'abda s'āstra* he was like the world-renowned Pūjyapāda, in skill in *tarka s'āstra* he was like Akalanka Daiva, in poetical power like Sāmanta Bhadra, thus greatly was *Rāma Sena* the chief of the learned praised, as the king of the world.

To him, who had thus reached the furthest shore of the ocean of all science, devoted to the performance of supreme penance to *Rāma Sena Pandita*, of the S'ri Mūla Sangha the Sena gana and Pogari gachchha, with pouring of water and all ceremonies, he gave Manevane one (village), situated in the Jiddulige 70, in the Banavase Twelve Thousand kampana

This gift whoso maintains, will derive the merit of presenting in Bānarās'i and Kurukshetra, to a thousand Brahmans, a thousand tawny cows and kola-gas decked with precious stones. Whoso resumes it will incur the guilty of slaying that number of Brahmans and that number of tawny cows in those holy places.

To the kings of my own race or the kings of any other race, who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and many other kings, whose empire was extensive in proportion to their (gifts of) land.

*Chāvunīamayya*, of the hill of Gunabhadra Deva, wrote it. Great prosperity! Fortune!

## 61. S'ila S'asana at Balagami, date about A. D. 1070.

Size ft 4 3' x ft. 3 1' —Hale Kannada Characters.

Cow

LINGA

Nandi.

with Priest in a Temple,  
surrounded with an elaborate scroll.

May he (S'iva) who like the wild-fire in the forest drinks up the first of rivers (Ganges), its stream widened by the breeze from the waving chāmaras in the hands, laden with tinkling ornaments, of the celestial nymphs as they fan him; god of gods; worthy to be praised by the three worlds; the husband

of Gauri, grant our desire. May he who is as a thunderbolt to the mountains of trouble, who rejoices in the (movement of the) heads of his serpents, whose prowess is a source of joy, lord of heaven and all worlds, at the kalpa vriksha of whose feet is a place of rest from all care, the sight of whom is a joy to all people, who shines with the light of the moon, *Mahes'a*, grant every desire. May the god who is conspicuous by the light upon his lotus feet from the rows of jewels in the crowns of the celestial inhabitants prostrate before him, adorned with long arms like shining serpents, protect us.

The auspicious *Chalukya* emperor, peerless in might, *Tarlaya*, a conglomeration of all splendour, *Satyás'raya*, *Vikramāditya*, the home of bravery. *Jaya Singa*, excellent in wisdom, a treasury of surpassing ambition, kind to all, *Trailohya Malla*, encircling (as a garland) the fortune of the world—these being famous brought the *Chalukya* kingdom to renown.

That celebrated *Ahava Malla*, conqueror on the field of battle, lord of victory, lord of the sea-engirdled earth, a moon filled with the nectar of his good works, the source of fortune to the *Chalukya* kingdom, acquired great fame by the power of his own arms.

*Trailohya Malla*, (was such that) whoever refused him obeisance with folded hands, he went against them, 'O astonishment' in the greatness of his power, surrounding them, broke them, tossed them up, sacked them, dragged them violently along, beat them, slaughtered them, pierced them, cut them in two, plucked them up by the root, transported them, it is impossible to think of all the ways in which he destroyed his enemies.

*Bhuvanaiha Malla*, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father's kingdom, his crest the dust from the lotus feet of S'iva, of the highest fame, the whiteness of the nectar of his splendid features shone into all lands. The elephants of *Bhuvanaiha Malla* chased afar those who made war upon him, streams of blood flowed on all sides, so that wild animals came in groups to drink it, the enemy's elephants fell here and there exhausted, their heads staggering with giddiness; the enemy's army completely routed, fled panting away.

May it be well.—While the victorious kingdom of *Bhuvanaiha Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyás'raya kula*, ornament of the *Chalukyas*\*—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

Serving with diligence the lotus feet of this great king was the Vishn-

\* See note p. 14.



like *S'ri Ganga*, who could overcome all difficulties, who had subdued hosts of enemies, whose lotus feet received the homage of all rival kings bearing his orders on their heads, the greatest hero in the world.

Like a sea of good fortune, chief of all the Brahmans, a conqueror by his might in every point of the compass, a head jewel to Brahmans and Kshatriyas, a king of kings was *Udayāditya*. Is there any equal to you in the field of battle? you destroyed all the kings of the earth who came against you.

(The *s'āsana* stops here and is evidently incomplete.)

## 62. *S'ila S'asana* at Balagami, date A. D. 1138.

Size ft 4 5 × ft. 1 7'.—Hale Kannada Characters.

Nandi

Linga  
with Votary in a temple

Cow suck-  
ling calf.

*Om.* Adored be *Sambhu*, beauteous with the *chímara*-like crescent moon kissing his lofty head, the original-foundation-pillar of the city of the three worlds

I am obedient to the words of *Dhrivésvara* Guru, the disciple of *S'ri Vádi Rudra*, and (am) like the possessor of the *kalpa vriksha* to the ears of the wise.

*Om.* Praise to *S'iva*. May it be well. While the victorious kingdom of the illustrious *Bhuloka Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyás'raya* kula, ornament of the *Chūlukyas*\*—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

The sculptors *Byávana* and *Rávana*, adorned with all good qualities, of great reputation among the good, brothers, perfect workmen. Their father was *Goda*, their mother named *Ballare*, their friends and relations were *Gauris'a Dásas*, and they revered *Gautamāya*, worthy to be worshipped by munis, the *áchári* of the *Koḷiya* maṭha, whose praise is in all the world.

These two, *Byávana* and *Rávana*, in order to clear an aspersion on their own race of the sculptors,† set up an image of the god *Kusures'vara*, and calling together *Meḷi Setti*, *Kurtli Setti*, and others, with all the *nagara janangalu* and the five maṭhas, as well as their own house people, gave the temple of that *Kusures'vara* to the illustrious *Gautama Deva*, in the same manner as the god *Kedāres'vara*.

\* See note p. 14.

† *Nijja s'ilpi kuḷa kaḷankāman kuḷeyadu.*

And that *Gautama Deva*, in the year Siddhārti, the month Pushya, the 13th day of the moon's increase, Sunday, the day of the sun's entering the northern signs—in presence of all the Nagaras and of the five mathas—pouring water, gave for the pleasure and daily service of the god, by the hand of *Narasimha*, 60 *kamma* of wet land from the eastern portion of the land in his possession And *Meḇa Setti* and *Kirtti Setti*, and the other *Nagara* people, experienced in all works of merit, gave in permanence the land rent of the house in which *Byāvana* lived\*, for the repairs of the temple of *Kusuves'vara*. And fifty householders of the oil-makers gave to the eternal god one solge of oil for each mill. And all the (?) tailors gave one *pana* per house per annum, and one *pana* for every wedding among them, for a splendid car procession of the god in the month Chaitra. (*Some defaced*).

Whoso protects this gift as long as sun, moon, stars and sky endure, obtains the merit of presenting a thousand tawny cows to Brahmans at Vāranāsi, Gaya, and Kurukshetra. Kings should from age to age support the bridge of merit, thus prays continually Rāmachandra. Whoso alienates any gift made by himself or by another will be born a worm in ordure for sixty thousand years. Of making a gift and continuing it, the continuing it is the best, for he who makes a gift obtains svarga, but he who continues it obtains final beatitude.

Praise to Sīva.

### 63. Sīla S'asana at Balagami, date about A. D. 1080.

Size ft. 3 × ft. 1 4'—*Haile Kannada Characters.*

Cow suck-  
ling calf.

Linga with Priest.

Nandi

*Om.* Praise. Adored be *S'amḇhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chāluhyas*†—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

And the servant of his lotus feet, *Gundamarasa* entitled to the five great drums, chief of great tributaries, a master in the use of missile weapons,

\* *Byāvanan irdda maneya siddāyṁam.*

† See note p. 14.

Mane Verggade\* Dandanáyaka, was ruling the Sokampava agrahára, the *vadda rávula*, *hejjunka* and two *búlkole* † within the Banavase nád.—

*Channamarasa* of his family, subduer of fierce kings, entitled to the five great drums, chief of great tributaries, subduer of the rebellious, destroyer of difficulties, like the horse, fish and Ráma incarnations, lord over all kings, the source of ruin to his enemies, the fearful, the ready for war, and with many other names —

Making obeisance to the god *Sarves'vara* of the village of *Bárahá-koti*, filled with piety on beholding the divine Linga, in order to provide for the ablutions and daily worship of that god, (ordered to be given) — from each large rent free betel garden in one *para* a month,—from the imposts in all the customs stations, two *para*,—for each heap of fallen *areca* nuts, two *areca* nuts,—moreover for the annual festival the *Pattana S'ávi* of the royal town *Balligráme*, and all the other citizens gave five *para*,—for the service on the days of the changes in the moon, one *padi* of raw husked rice from each shop for the puddings,—in the *Ji kúilige* Seventy one *para*, . all the families of the betel sellers gave five *vi*,  
the goldsmiths five *vi* ‡. Thus let it be.

As much as the foregoing is also to be given if any repairs are required to the temple of *Sárves'vara*.

The writing of *Kávala Sena* is genuine (*a few words illegible*.)

\* See No. 47, p. 108

† See notes pp. 79, 80.

‡ *Pén'thayol tingalinge yeleya peru mánya vundalkkam para 1, samasta sunakada ihánánta-rangadol kan'háyavana yeráhu, badnav ah'keya peringe yerad adike, mattam s'ri rajadhán Balligráme pattana s'ávi modalági samasta nagaram paritrakke kotta para 5, angahyalu parva nivedyakkle akki ba 1, Jikúilige eppattaralu kotta kan'havana 1, pén'thayamm antará Baladevarum yeleya tambúligaru ellum vakkalol kotta vi 5, pén'tha nánumam kottaru sóvanigaru kotta vi 5, akasá'e vi 5, kodatiya*

## 64. Virakal at Balagami, date A. D. 1207.

Size ft. 4 2' x ft. 2 1'.—Hale Kannada Characters.

	Sun		Moon	
The hero in the presence		Linga with Priest		Nandi

May it be well.—In the 17th year of *Vira Ballála Deva*, the year *Prabhaya*, the month *Kártika*, the 10th day of the moon's decrease, Monday.—*Simeya Maimappa Arasu*, lord of Balligráme, with Sodeva, Deva Sikura, and Sole, though wounded by his enemies, dragged them into his town, killed many and went to heaven. May it be well

The hero ascending to heaven in a car, attended by celestial nymphs, waving chamaras.

The hero with two attendants fighting in a gateway with several men armed with spears and shields.

## 65. Virakal at Balagami, date A. D. 1205.

Size ft. 5 2' x ft. 2 4'.—Hale Kannada Characters.

	Sun		Moon	
The hero in the presence.		Linga with Priest.		Nandi

May it be well.—In the 15th year of the Yádava emperor *Vira Ballála Deva*, the year *Krodhana*, the month *Chaitra*, the 11th day of the moon's increase, Monday.—

May it be well.—While the great minister *Pananappa Arasu*, possessed of all titles, a minister of great renown, chief of all the officers, head of all the braves, wed like *Yugandha* to the goddess of victory, always attentive to his master's affairs, skilled in conciliating the commanders of the army, was ruling in peace and wisdom the nád belonging to Balligráme, the royal city of the Banavase Twelve Thousand, punishing the evil and protecting the good.—

The ancient agrahara *Jamburu* . . . . .

The hero ascending to heaven in a car attended by celestial nymphs, some waving chamaras, and accompanied by celestial musicians playing on drums.

The commander with his sons and brothers fought against his enemies  
(rest illegible)

The hero armed with sword and shield, attended by a horseman of rank, a trumpeter and footmen, fighting men armed some with bows some with swords and shields.

## 66. Virakal at Balagami, date unknown.

Size ft. 3 3' x ft. 1 6'.—Hale Kannada Characters.

The hero  
in the presence

Linga with Priest

Nandi

May it be well.—The great minister possessed of all titles,—*Punya yana Dandya* went against *Singa Deva* and fought.

The hero ascending to heaven in a car, attended by celestial nymphs waving chamarras.

In the inner gate of Tripura, *Tippa* . . . *Deva* killed many and went to heaven. The monument of his bravery

Men armed with bows fighting with others armed with sword and shield

## 67. Virakal at Balagami, date A. D. 1180.

Size ft. 5 1' ft 2 5'.—Hale Kannada Characters.

The hero  
in the presence

Sun.

Linga with Priest

Moon

Nandi

OM. Praise to Siva May it be well.—In the reign of the *Kalachurya* emperor, *Ahara Malla Deva*, the year *S'arvari*, the month *Phalgun*, new moon day, Monday. While the great minister *Kcs'maya Dan'anayaka*, chief of the female apartments†, great punishing the evil and protecting the good in the Banavase Twelve Thousand, was carrying on the government in the great royal city of *Balagrāma* in peace and wisdom, one day,

The hero ascending to heaven in a car attending by celestial nymphs waving chamarras

the punisher of those who the head of great commanders,

his head placed at the feet of Siva, the great lord *Talāri Keta Malla Nāyaka* and others, when many were going to the *Māyile* war‡, marching so that all stooped down and cried out, in front of all killing many and carrying out his master's orders, he went to the world of gods. On the day of his disappearance§ his brother-in-law *Kālaya Nāyaka*, his son *Mahādeva Nāyaka*, and *Padmavve Nāyakiti* erected this *vīra s'āsana*. Great good fortune Prosperity.

A fight between men armed with spears and shields, one of them carrying a banner, and men armed with bows and arrows. A figure in the centre begging for mercy

\* *A'tana vīra gallu*.

† *S'rimaru mahāpradhīnam antakpura verggaḷe mahāpasākkatam* (?) Cf. No. 47.

‡ *Māyileya bavarakke halaram h gallu*.

§ *Yeder intaram halaram kondu svīnti kāryayam naḍaki sura loka prāptanādan ātange paroksha dina*.

## 68. S'ila S'asana at Balagami, date A. D. 1103.

Size ft. 6 6' x ft. 2 3'.—Has Kanna'a Characters.

Sun.	Narasimha	Moon
The Donor.	destr oying Hiranyakashipu.	Cow suck- ling calf

(Four lines at top illegible)

May it be well.—*Vikramāditya* was a king whose navel was occupied by the goddess of fortune, his feet were placed on the head of his enemies, he was praised by all people and of spotless fame. With a gentle smile as white as the body of his fame, which resembled in purity curds or the elephant's tusk, he had brought all the world under one umbrella, a crowning ornament to the lunar race. In strength of body, strength of shoulders, strength in wielding the sword, who in the world can excel you? Are there any kings in the earth so conspicuous when the bravest of the enemy are engaged amid the roar of battle?

May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Malla*, a protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyat's'raya kula*, ornament of the *Chālukyas*\*, was continually increasing in prosperity, to endure as long as sun, moon and stars—and while he was ruling in peace and wisdom in his residence of *Kalyāna*.—

Resting at his feet as the bee upon the lotus, was *Anantapāla* Danjādis'a, endowed with titles of honor and virtue, who had exhibited his prowess among the brave enemies, was worshipped by the learned, an ocean to the gem of goodness, the purest of the pure, the ablest of the able.

May it be well.—While entitled to the five great drums, the Mahā man'ales'vara, lord over great feudatories, giver of their wishes to the learned, attentive to the good, purifier of the other family (into which he married), son of a superior mother, a fourth Revanta, like Yama to his enemies, able to overcome impossibilities, a new Narasimha, possessed of all titles—the great minister, Bāpasa Verggaḍe (chief of the kitchen!) Danlanāyaka *Anantapālarasa* having received the Puḷvala (or Purvala) Three Hundred, the Puḷigere Three, the Banavase Twelve Thousand, the seven and a half lakh *pannāya*, was governing them in peace and wisdom.†

\* See n te p. 14.

† *S'ṛīman mahā prathīnam, bāpasa verggaḍe dandan'yakan Anantapālarasam Puḷvala mīmīru Puḷigere mīru Banavase pannurcheḥhasamū septārdha lakshaya pannāyanam paḍelu sukha sankathā vnodadim gṛatipālisuttam ire.*

Through his favour, *Góvinda Rája*, brilliant with all good qualities, obtained the government of the Twelve Thousand country of Vanavási.

With a navel greatly enlarged by the goddess of fortune, shining with a garland of good qualities, was *Góvinda*. Like Vishnu to the rákshasas his boasting enemies, like Bhairava his feet were worthy of reverence as those of a king, if seen in anger like *Síva* when his central eye flames forth in the forehead, adorned with a snake-like crest, lotus ornaments in his ears, his arms shining with the spear, with a brilliant tusk in his mouth, he was fearful to behold in war. To *Kes'i Rája*, distinguished in all learning, and his wife *Nílarbe*, was born *Dás'i Rája*, beloved by all the earth, filled with all good qualities, a sun in the firmament of the *Pa. úsa* family. He was the father, and *Somámbika*, the abode of all virtues and good qualities, the mother of *Góvinda Rája*.

While this *Góvinda Rája*, the gem of all such good qualities, protector of the learned, enlightening the water-lily of the world with the moonlight of his spotless fame, Ranaranga I hairava, like Vatsa Rája to the river of poison, like the kalpavriksha to the great poets, subduer of all fierce enemies, having received the Banavase Twelve Thousand, the *vadda rávula*, and the *pannáya* dues of the fifty six (i. e. merchants) within the shadow of his umbrella (i. e. within his jurisdiction)\* was protecting them in the enjoyment of peace and wisdom.

His minister for peace or war was *Is'varaya Náyaka*, whose descent was as follows.—

From Brahma was born *Vasish'ha*, a crowning ornament to the body of great munis, continually worshipped by all the people in the world, of perfectly spotless fame, of distinguished greatness, possessed of all the highest qualities, best of the Brahmans. From the family of the great muni *Vasish'ha* sprung the *Siriga* race, celebrated by all people, in which was born *Chatta*, an ocean of all good qualities, a grinding stone to the heap of sin. To *Chattarasa* thus reputed, and his famous wife *Nágámbika* were born two sons, *Bábi Rája* and *Basara*, praised of all people. From the devotion of these brothers to the god Virupáksha, of surpassing splendour grew up *Is'vara*, like a bee at the lotus feet of Is'vara (*Síva*). Will all the works of merit in the sea-engirdled earth come up to the liberality of this worthy *Is'vara*, or all the meritorious equal him in greatness of mind?

As firm as the Mandara mountain, of unequalled capacities, a mango tree to the parrot of allied kings, of great generosity, the head of the Brahmans of

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\* Banavase ; annirchchi ásiramunam vadda rávulamunam chhatra chchháyeya chappannad achchu pannáyamam paledu.

Narigonda, fond of pleasure, a friend of good people. Such says all the world is *Is'vara*, the minister (*sandhi vighraha*) of *Góvinda Rája*.

(Some unintelligible, parts being defaced.)

Resting like a bee at the lotus feet of *Govinda Raja* and possessing his favour, *Is'vara Náyaka*, the minister for peace or war, adorned with all good qualities, protector of all the learned, a pleasant moon diffusing rays of mercy, with a banner of shining white,—in the 29th year of Chalukya Vikrama, the year Svabhānu, the month Pushya, the 10th day of the moon's decrease, Friday, the day of the sun's entering the northern signs,—with his heart bent on meritorious works, thinking on the saying that there is no friend like merit—for providing sandal, incense, lights, and food for the god *Narasimha*, and for repairing his temple on the bank of the *Peragatta* tank, in the northern quarter of *Balligáve*, the royal city of the *Banavase* Twelve Thousand, which shone like nose-jewel and head-ornaments to the land of *Kuntala*,—with the consent of the citizens of the royal city Balligáve and of the five *maṭhas*, and the knowledge of the auspicious *Dandanáyaka* Govindarasa,—*Nákanna*, the son of Rudramayya, the son of the poet *Bánava*, the owner of *Pakkaleyúru*, situated in the *kampana* Jiddulige Seventy, in the *Banavase* Twelve Thousand, having made over, free from all imposts, with every formality, with washing the feet and pouring of water, 50 *kamma* of paddy land according to the *kachchavi* pole, from his rent free estate in the land of that *Pakkale*—(*Is'vara náyaka*) receiving, presented it.

And the boundaries of the land were defined as follows —On the side of *Indra* (the east), the stones on which the *sásanas* are written. On the side of the sun's son (*Yama*, the south), the tank *Brindeya*. On the side of the lord of waters (*Varuna*, the west), the cultivation of the city *Balli*. On the side loved of *Kubéra* (the north), the *Yeleya* river. From these marks the land itself may be clearly made out.

Moreover the chief ministers of the *Vanavási* Twelve Thousand to give every year 1 *gadya(na)*, Brahman renters 1 *pāna*, the royal servants 10 *vīsa*.

Whoso makes a gift becomes the lord of all wealth. Whoso despises and alienates it, incurs the guilt of murdering in the holy places of *Ganges*, *Gaya*, *Varanási*, and *Kurukshetra*,—cows, Brahmins, rishis and his own brothers : he will go through all the hells and descend to the lowest. Whoso resumes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.



## 69. S'ila S'asana at Balagami, date A. D. 1075.

Size ft. 5' x ft. 1 10' —Hale Kannada Characters.

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	Moon		Sun.	
		Narasimha		Cow suck-
The Donor		destroying Hiranyakas'ipu.		ling calf.

Praise to Narasimha, who taking the form of the man-lion slew the rākshasa Hiranyakas'ipu

The auspicious *Chālukya* emperor, peerless in might, *Taḷapa*; a combination of all splendour, *Satyis'raya*; *Vikramāditya*, the home of bravery; *Jaya Singha*, excellent in wisdom, a treasury of surpassing ambition, kind to all; *Trailokya Malla*, encircling (as a garland) the fortune of the world—these being famous brought the Chālukya kingdom to renown *Bhuvanaika Malla*, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father's kingdom, his crest the dust from the lotus feet of S'iva, of the highest fame, the whiteness of the nectar of his splendid features shone into all lands.

May it be well.—While the victorious kingdom of *Bhuvanaika Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyis'raya kula*, ornament of the *Chālukyas*\*, was continually increasing in prosperity, to endure as long as sun, moon, and stars.—

Resting at his lotus feet, shone the Vishnu-like *Ganga*, who had subdued his enemies, whose lotus feet were worshipped by other kings, who placed his commands upon the heads of hostile princes, the first hero in the world, A sea of great wealth, lord of the Brahmans, a great conqueror by the might of his hands, an ornament to Brahmans and Kshatriyas, king of kings, was *Udeyāditya*.

May it be well.—While praised by all people, born with all the privileges of Brahmans and Kshatriyas, favourite of earth and fortune, great king of kings, supreme ruler, lord of *Koḷālapura*, chief of *Nandagiri*, having the ensign of a lusty elephant, having received a boon from Sómés'vara, the Ganga Cupid, a Ganga of truth, an increaser of victory, a chintāmani to the desires of all people, a chief jewel in the crown of kings, *Srimad Ganga Permmānadi Bhuvanayka Vira, Udeyāditya Deva* was governing the Banavase Twelve Thousand, the Sāntalige Thousand, the Mandali Thousand, and the eighteen agrahāras, punishing the evil and protecting the good,—having subdued the mon-

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\* See note p. 14.

arches of the neighbouring countries, *Chera, Chola, Pándya, Pallava*, and exacted tribute from them, having acquired all the land as far as the four oceans and accomplished the desire to be a great conqueror, being in the enjoyment of peace and wisdom, in the royal city of *Balligáve\**,—Being desirous of performing a work of merit, and having informed his lord king *Bhuvananka Malla*, of the same,—to provide for repairs to the temple of *Narasimha*, on the bank of the *Perguta* tank, in the royal city of *Balligáve* and for the daily service of the god, in the S'aka year 997, the year *Rákshasa*, the month *Pushya*, the first day of the moon's increase, Monday, at the moment of the sun's entering the northern signs,—gave up, washing the feet of *Púrṇa Nanda Bhaṭṭāraku* of that place, and pouring water,—one village *Kundavige*, in the *Mugunda* Twelve of the *Banavase nád* *kampana*.

Who so preserves this gift will derive the merit of presenting a thousand tawny cows in *Ganga, Gaya, Kurukshétra, Váranás'i* and *Prayága*, or of having a *kolaga* made, decorated with the five precious stones, for Brahmins versed in the *védas*. Poison is no poison, the property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if alienated) kills a man with his son and descendants.

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\* *Swasti samasta bhuvanastuta, Brahma Kshatra viránvaya, s'ri prithvi vallabha, mahá rājādhrāja, parames'varam, Kolálapura vares'varam, Nandagiri nátham, mada gaj-nāra lānch-chhanam, Some'svara labdha vara prasādam, Ganga Kusumavyudam, nanniya Gangam, jaya-dutta rangam, sakala jana chintāmani, mandalika makula chidāmani, S'rimad Ganga Permmānada Bhuvanayka Viran Udeyāditya Deva Banavase pannerchhāsram Sāntalige sāsiramumam Mandali sāsiramum padinent agrahāramumam duḥkha nigrāha vis'ish'a pratipālanadin ālūtum pratyanta vāsagelappa Chera Chola Pandya Pallava prabhritigol aldu dātāndu kappamam kondu chatu vāddhi paryyantam nelanam mmichchi vjugishu vrittiyanoppu keydu sukha sankathā vinodadam rājadhāni Balligāveyol vādu.*

## 70. Śīla Śāsana at Bālagami, date A. D. 1071.

Size ft. 6 × ft 2 6'.—Hale Kannada Characters.

	Sun	The Trimurti in a temple	Moon.	
Boar	The Yogi Gunaḡalla *			Cow suck- ling calf.

Supreme is the Boar form of the splendid Vishnu, which dispersed the waters of the ocean and supports the peaceful world upon its right tusk.

May it be well.—While the victorious kingdom of *Bhuvananka Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kulu*, ornament of the *Chālukyas* †, was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in *Bankapūra*, entitled to the five great drums, chief of great tributaries, subduer of fierce enemies, lord of all the treasures in that place, like Nārāyaṇa in his ability to carry out his master's behests, the refuge of the learned, clothed with the garment of prudence, possessed of all learning, with a mind purified by the praise of Hara, great in giving increase to the Chālukya kingdom, a lion of independence, like a bee at the lotus feet of *Bhuvananka Malla*, adorned with all virtues, was the great minister, senior councillor for peace and war, the Mane Vergga e l an aśā, aka *Udeyāditya*.

At whose request, *Bhuvananka Malla*, in the Ś'aka year 993, the year Virōdhikrit, the month Pushya, the 1st day of the moon's increase, Monday, at the moment of the sun's entering the northern signs,—for the ablutions and daily worship of the god *Harīharāditya* of the royal city of *Ba'ḡgimve*, and for repairing his temple, gave up, free of all burdens,—washing the feet of *Gunaḡalla Yogi*, a combined light of virtue, wisdom and peace, possessor of all the blessings arising from the sound *om*,—and pouring water—one village, Bidiringeri, situated in the Jiddulige Seventy, in the Panavase Twelve Thousand.

Whoso maintains this gift, that man shall have eternal joy. He who usurps it shall have eternal pain.

As a (sectarian) mark on the fair brow of heavenly felicity, renowned for the powers of the Advaita, shone the pure minded *Gunaḡalla*. As movable things spring from immovable and return again to immobility so was his mind fixed, perfect in Advaita lore, without any equal was *Gunaḡalla*. Enjoying unbounded happiness from the all-knowing, all-possessing, all-pervading Advaita; all things and the cause of all things was *Gunaḡalla*.

\* An inscription over him as follows.—*Srīmadu Gunaḡalla Dēvara dīḡya mūrtti*.

† See note p 14.

The moment you acquire the consciousness "I am knowledge" is it not to experience unbounded happiness? "Save myself naught is" of this knowledge was he the treasury, the summit of Advaita, *Gunagalla*.

Joyful, undual, in the form of virtue and knowledge, without pride, a lover of the divine essence in all things and thus attached to all names was the Yógi *Gunagalla*. Enmity having broken out between desire which enters into the body and the six passions which seeking for increase abide there, they have left you, all mixed actions and self conceit you have burnt up by the roots—being thus distinguished can heavenly happiness fail you great muni *Gunagalla*?

Wedded to eternal happiness, without wish for family, having forsaken the pleasures of the senses, without desire, pure, wise and a lover of wisdom was the supremely happy *Gunagalla*. Having escaped from the seven troubles, and freed himself from ignorance and the influence of the passions, a great rishi was *Gunagalla*. Perfect in renouncing the world, looking with disgust on family, he desired a life of devoted piety, perfect peace and fortitude, and what he desired he has become, this *Gunagalla*.

In the east of Tumbigere in the celebrated Kogali nád . . . . . in the west the abodes of Yoges'vara and Svayambhu, and in the famous city of Balipura he set up Yoges'vara, Hariharáditya, and the god called Vássayana, and built their temples,—this *Gunagalla* \* In the south country he built a tank, made many divisions of land to Brahmans in the celebrated Muttúru, and built the Sidda Tirtha,—all these in the knowledge of all people did *Gunagalla*.

He taught the tatva doctrine, and saying "Can you not give up your old ways? This is the way (of truth)" thus with great boldness taught *Gunagalla*. The great muni *Gunagalla* by grace has entered on that path, can any thing then be impossible to one who with unslaken faith at all times adheres to his lotus feet? Can the desires be unfulfilled of those who receiving this doctrine, free from desire, given to kindness, are the disciples of the prince of gurus? By deep meditation on tatva the impurity of the mind may be purged away, the light of the soul will always shine as clearly as a little lamp, the favour of the feet of the guru god, obtained with due reverence, is the only thing that will endure, therefore obtain it all disciples by your piety, then happiness and good fortune will come to all.

This was written by Pratikantha Káma Rája.

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\* Akkara || Esava Kogali nád oḷagana Tumbigereya mūḷana śimeyāḷolage mosōḷya madu-visa paḍuvana śime Yoges'varam Svayambhu m'ēya jaśada Balipura varadol Yoges'varam Hariharádityam Vássayanam emba pesara devaram devāḷeyangalam māḷṣilar Gunagalla Devar ||

## 71. Śīla Śāsana at Balagami, date A. D. 1035.

Size ft. 6 6' x ft. 3 1'.—Hale Kannada Characters.

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Sun.		Moon
Boar,	Linga with Votary in a temple	Cow suck- ling calf

Praise to Śiva who manifests himself clearly as objects to the sense, benefactor of the earth, creator, preserver and destroyer of the world, soul of all things, who with anger destroyed Manmatha, lord of the three worlds.

Desiring to perform the world-astounding Rājasūya sacrifice, in order to obtain the great wealth (necessary for it) . . . . . the son of the king-terrifier went forth with anger, and having levied contributions there, and completed it, the Pāṇḍavas came to Balligāmve and the five set up the temple of the Five Lingas.\*

May it be well—The king *Jaya Simha Dera*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas*†, the perfume of the jasmine, fearful to the armies of his enemies, a lion to the elephants his rival kings, male of males, a golden ornament to the male sex, like the fire which shall destroy the world to Chōla, full of desire to fight with the Chōla rāja,‡ a jewel in the garland of distinguished kings, to hostile kings a saw for their heads, a falcon (to strike them), a scorching sun (to burn them up), in brightness as the sun, in worship like Vishnu, to the ocean of kings a Badabānala, to the four-armed a thousand-armed, to the world of kings a Rudra, clothed with fame and learning, like Rāma in skill with the bow, possessed of the title *Jagadeka Malla* and all other titles—ruling in peace and wisdom in his residence at *Poṭṭalakere*—in the Śaka year 957, the year Yuva, the month Pushya, on the day of full moon, Sunday, the day of the sun's entering the northern signs, at the vyatipāta.—

To *Malla Kules'vara Pandita*—who had reached the farthest shore of the ocean of logic and all the other sciences, like the original Rudra, a young lion in tearing open with his claws the forehead of the elephants his opponents, the spontaneous wild-fire to the forest of opposing disputants, a thunderbolt to the caves of false arguers, a Badabānala to the Bauddha sea, a lightning bolt to the

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\* *Jagadas'charyada Rājasūya makham tyadal mahārītha pāvā . ge meyda . . . nripabhīsha-  
na megākshepadim pōgi vastugala kappaman alla konḍu nagurūḍḍadu Ppāṇḍavar Bballāga-  
vege vand ayvarum aydu lingana nṛvāsa sthāpanam māḍipar.*

† See note p. 14.

‡ Chōlōgra kaḷāṇaḷam, Chōla bhāṇḍanāpēkṣham.

mountain of the professors of the Īmīmāṃsa, a saw in cutting down the great tree of sceptics, a Garuda in opposing the great serpents the professors of the sāṅkhya philosophy, an osprey in the tree of his stunned opponents, a three-eyed to the triple city of sin, a grinding stone to Mādhava Bhatta, destroyer of the self conceit of Jñānānanda, a fire such as shall destroy the world to Abhayachandra, a lion to the elephant his opponents, a sealer up of the mouths of the most eloquent speakers, the limit of the point of the compass of the science of ethics, loving to defend the professors of logic, like Brahma in supporting and establishing a proposition, like the throne of Sarasvati in the assembly of the learned, like Vishnu in judgment, like Śiva in producing proof, like the flood of Ganges in his eloquence, an acknowledged master of commentators, a bee to the lotus of the excellent the device on the banner of great sanyāsis, a coat of mail to the pure, a noose for the necks of a dozen of pretended pandits, a terrible meteor in the sky of his rival Digambara, distinguished by the title of *Vādi Rudra Guha*.—

To provide for the repairs of the temple of the Five Lingas set up by the Pāṇḍavas in the Kālāmukha Bramhachāri quarter of the royal city of *Balligāmve* in the *Banavase* Twelve Thousand and for perfumes, incense, and daily service of the god, for food and clothing for the disciples and rishis, and for the relief of every kind of want;—gave, free from all burdens, with every ceremony and pouring of water, in the fields belonging to *Mayūru*, 11 mattas according to the kacchavi pole, and also according to that pole 5 mattas in the garden land of the town, and under *Pergatta* 2 mattas,—altogether 18 mattas and under *Pergatta* a flower garden.

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmans at the holy bathing places of Vāranāsi, Kurukshetra, and Prayāga—and of presenting a koḷaga decked with the five precious stones to Brahmans learned in the vėdas, or of presenting a double headed (*i. e.* parturient) cow to a thousand Brahmans. Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmans at the holy bathing places of Vāranāsi, Kurukshetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The earth has had Śagara and many other kings whose empire was extensive in proportion to their gifts of land. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison

kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

The feet of Śiva are worthy of worship by all the world—the works of merit enjoined in the three vedas are a refuge to the different castes. Whoso acts contrary to either of these on his head will I put my foot.

May those who do not wish to maintain this public gift be totally ruined.

*Here follows another s'āsana (date? A. D. 1058) the greater part of which has been defaced.*

May it be well.—Born of a race worthy of praise from all kings, *Satyá* . . . supreme ruler, lord of Kuvalálapura, chief of Nandagiri, having the ensign of a lusty elephant, a Ganga of truth, the Ganga Bhíshma, the Ganga Ś'iva,\* a head jewel in the diadem of great kings, the *Chálukya* (name defaced), in the year Vilambi, the month Pushya, the 10th day of the moon's decrease, Tuesday, at the moment of the sun's entering the northern signs, to the god of the Five Lingas set up by the Pándavas, called *Umá Mahes'vara*.

(Some defaced)

a flower garden, and for a great car procession in the hot season, for perfumes, lights and daily service . . . one matta.

(Rest defaced.)

## 72. Ś'ila Ś'asana at Balagami, date A. D. 1019.

*Size ft. 4 6' x ft. 2'.—Hale Kannada Characters.*

	Moon.		Sun.
	Linga with Priest.		Cow suck- ling calf.
An attendant			

May—the husband of *Lakshmi*, bearer of the *chakra*, whose vehicle is *Garuda*, having eyes like the lotus—the husband of *Párvatí*, bearing the ś'úla, whose vehicle is *Basava*, having an extra eye—the husband of *Sarasvatí*, bearer of the pás'a, who comes riding on the swan, having eight eyes—these three, worshipped by the three worlds, grant our desires.

\* *Nanniya Gangam* | *Ganga Gángeyam* | *Ganga sarbbanum*. See No. 69.

May it be well.—While the victorious kingdom of the illustrious *Tailaya Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyás'raya kula*, ornament of the *Chálukyas*\*, the perfume of the jasmine, fearful to the armies of his enemies, a lion to the elephants his rival kings, male of males, a golden ornament to the male sex, like the fire which shall destroy the world to Chóla, full of desire to fight with the Chóla Rája, a jewel in the garland of distinguished kings, to hostile kings a saw for their heads, a falcon (to strike them), a scorching sun (to burn them up), in brightness as the sun, in worship like Vishnu, to the ocean of kings a Badabánala, to the four-armed a thousand-armed, to the world of kings a Rudra, clothed with fame and learning, like Ráma in skill with the bow, a golden ornament to the male sex, born in the auspicious *Chálukya* race,—was continually increasing in prosperity, to endure as long as sun, moon and stars.—†

Of the kings of the Chálukya dynasty by which the world had been governed, 59 sat upon the throne with great glory in the city of *Ayodhya*. Of that race was born *Satyás'raya Deva*, favourite of the goddess of victory, who ruled all the earth so that among the lines descended from Brahma the *Satyás'raya kula* was reckoned the greatest, obtaining the name of Sárva Blauma.‡

Descended from that *Satyás'raya kula* was the powerful lord of the earth *Núrmadi Taila*, like Indra in the extent of his possessions, a terror to his enemies, of brilliant fame, who ruled all the earth. When the earth had fallen into the hands of the Rattas, he routed the Ratta kings, sacked them, was as a grinding stone to the Rattas, and obtained possession of the Chálukya kingdom.‡

That king *Jaya Singha*, sunlight to the groups of lotuses the Bhója kings, the king of beasts to the elephant Rájendra Chóla, what wonder that he is called the great king of kings. † Dispersing the darkness his enemies, and causing his greatness to shine forth into all the world, as the morning sun mounts up above the mountain of the east so he mounted up on his throne of splendour, and subduing the increasing powers of the Kali Yuga he left it no place, the king

\* See note p. 14.

† Cf. No. 71.

‡ *Dharmeyam Chálukyánnvaya ad arasugal ekoná shashtri sunhásanam áldar Ayodhyá pura varado lu paramotsavadindam vrdú tad vams'a bhavam || jaya vanites'am Satyás'raya, Devam Brahma kújanamo lu pína Satyás'raya kulav ene sakala dharitriyan áldam sárba bháuma vasa esvi negam || á Satyás'raya kuladol úlsudatis'am pratápe Núrmadi Tailam vásava víbhavam rya santrási yes'bhási sakala dhátriyan álda || Rattara kange vrdé eleyum paññamam Kanhi rájyal arasugalam mumbéti taradoffi Ratta gharatlam Chálukya rájya paññaman ántam || á Jaya Singha nripalam Bhaja nripámhaja rájanina nibha ti jama Rájendra Chóla gaja nrija rájam Rájádhiraja nripudu pride ||*



*Jaya Singha*. Málava seeks in vain an opportunity of lifting himself up, at a single one of his roars Chera fled afar, Chóla he drove into the sea, and when he attempted to come out cast him in again\*, thus the splendour of his fame passed over the seven oceans and filled the regions beyond, his conquests of the eight points of the compass put to shame the regents of the points; who in the world could stand before this king *Jaya Singha*?

The dweller at his lotus feet, *Kundamarasa*, the son of *Iriya Bidanga Deva*, entitled to the five great drums, Mahá Mandales'vara, the ruler of the chief city of Banavási, having obtained a boon from the favour of Chámunda, a lion to the elephants his enemies, like S'iva receiving the worship of good men,\* white with streaming benevolence as an elephant (with the moisture on his forehead,) first in the assembly, terrible as lusty elephants, a cage of adamant to any who took refuge with him, a driving hook to the elephants his enemies, like the sun to the darkness his enemies, a man as good as his word,† in war like Ráma, in honour like mount Méru, the sole champion of the world, clothed with wisdom and valour, the circle of his camp caused all the points of the compass to move, a grinding stone to his enemies, a diadem to the brow of all the petty kings, chief of all the umbrellas‡,—ruling with equal justice § the *Banavase* Twelve Thousand, the *Sántala* Thousand, and the *Hayve* Five Hundred, as far as the western ocean. was in the enjoyment of peace and wisdom in the city of *Balipura*,—in the s'aka year 941, the year Siddhárti, the month Pushya, the 2nd day of the moon's increase, Sunday, at the auspicious moment of the sun's entering the northern signs.—

Having repaired the temple of the god *Múlasthaná Nandikes'vara*, gave, washing the feet of *Múliga S'ivas'akti Pandita*, accomplished in all the kinds of devotion, *yama, níyama, ásana, pránáyáma, pratyáhára, dhyána, dhárana, mauna, anushthána, japa, samádhi*, || —to provide for the daily service of the god and future repairs of the temple—

Near the land formerly belonging to the temple, in the corner of the plain in the lane south west of the city, a paddy field of 12 mattas according to the katsavi pole,—and the uncultivated ground south of the southern trench of the paddy field, one matta; its boundary mark, a ditch on the west,—and to the north of the northern trench of the paddy field, one matta of uncultivated ground; its boundaries, on the north, the northern waste weir of the Kari tank, on the east the well below the Balli field,—and in the plain near the land

\* *Má'avam érumam puduke gattisid attareya†† Cheranum Cholanumam sarthudradolag arddidudarddiddandam.*

† *Núkidante garáda.* ‡ *Sattigana chaffam.* § *Ubhaya sámmyadi* || See Nos. 8 and 38.

belonging to another god, two Balli paddy fields of two mattas,—and to the north of the temple a flower garden of 30 kmmas, and two tanks which stretch from the south to the east of the temple, and under the tanks an areca garden of one matta,—and at the northern waste weir of the tanks to the south of the Hadidala tank a flower garden of 50 kmmas

Moreover for the worship and honour, and daily oblation of the companion god *Chaturmukha* (Brahma) and for the repairs of his temple, to the east of the spring under the Are tank formerly belonging to the temple, one matta, 50 kmmas,—and for a flower garden 40 kmmas round the temple,—and south from the temple two streets, the boundary-marks of which are on the west and north long ponds, and on the south and east the high road,—and west from the temple two tanks and the land belonging to them, bounded north and west by the north-west-street, east by the Balli pond,—and in that place north from Bádumbe a flower garden of 40 kmmas.

(The *s'āsana* stops abruptly here, and is probably not quite complete.)

### 73. S'īla S'āsana at Balagami, date A. D. 1075.

Size ft. 3 6' × ft. 1 7'.—Hale Kannada Characters.

Sun	Lunga	Moon	Cow suck-
	with Votary.		ling calf.
Nandi			

May it be well.—While the auspicious *Bhuvananka Malla Deva*, a protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chálukyas*\* was ruling in peace and wisdom in the city of *Bankapura*.

May it be well.—The dweller at his lotus feet, the sole champion of the world, a terror to the forces (of his enemies), male of males, a saw for the heads of his enemies, a falcon to hostile kings, the wild-fire to the grove of his enemies, a lion to the elephant his enemies, like Ráma in subduing opposing kings

† . . . . . the year Rákshasa, the month  
Pushya, . . . . . at the moment of the sun's entering the northern  
signs. . . . . for the restoration of the god Siddésvara . . . .  
. . . . . the son of Bhatta . . . . .  
made with joy . . . . . to enter a  
better world . . . . . near the glorious

\* See note p. 14.

† Thus part of the inscription is so much defaced as to be almost entirely illegible.

Bali

a Brahman agrahara

washing the feet of the teacher *Sosala*, and pouring  
water as approved by all people

in the Jiddudige Seventy

the gift of that

Brahmanāla Dakshinagarasa

washing the feet of

the teacher *Sosala*, &c,

a rent free agrahara.

Whoso maintains this gift will derive the merit of presenting all the holy agraharas. In his house will Lakshmi (fortune) and Sarasvati (learning) dwell. Whoso revokes this gift incurs the guilt of killing a Brahman. His race will be destroyed. Merit is a bridge for all and under the care of kings, therefore protect and support it, thus does Rāmachandra from age to age beseech the kings that should be after him. Whoso revokes a gift presented by himself or by another will assuredly be born a worm in ordure for sixty thousand years.

(Same defaced)

## 74. S'ila S'asana at Balagami, date A. D. 1158.

Size ft. 7 3' × ft 4 3'.—Hale Kannaḍa Characters.

	Sun.			Moon	
Elephant		VISHNU	Sword		Cow suck-
goad,	Boar.				ling calf.

*Om.* Praise to *Narayana*. Supreme is the boar form of the resplendent *Vishnu*, which dispersed the waters of the ocean and bears up the peaceful world on the tip of his strong right tusk. May the three great rulers of the three worlds, *Brahma*, *S'iva* and *Vishnu*, grant us success.

May *Kes'ava* (Vishnu), the husband of Lakshmi, who by his might acquired the empire of Bali, who combines in himself all the glory of the ten incarnations, surrounded by the conch, the vajra and the lotus in his hands, being favorable to his worshipper *Kes'ava* the general of the army, grant him to live till the destruction of the world. On the summit of the waves of the milk sea he reposes on his extensive couch the serpent *Adisesha*. While thus the remover of sins was reposing in the sleep of yoga, his mind being directed to the creation of the world, as if his power had assumed a separate bodily form, from the lotus of his navel sprang in submission *Brahma*.

On surveying the circle of all the worlds created in order by *Brahma*, the most beautiful is the middle one (the earth)—in that world the most

pleasing region is the delightful *Jambu Dvīpa*—and in that dvīpa the most excellent is the *Bharata* land—and in that land the *Kuntala* country the most worthy.

The sovereigns of this *Kuntala* country, the *Chālukyā* race, were they not born from the full vessel in the shining left hand of *Brahma*, who sprung from the lotus navel of the resplendent *Vishnu*? \*

Of that race the original (*prabhavam*), king *Taīlapa*, dispersing his enemies, secured the sovereignty, and exerting a power double that which his enemies obtained from the infernal regions, subdued the *Rattas* who had overrun the whole world, rescued it out of their hands, removed a great calamity and brought fame to the *Chālukyā* race. After him, his son, the ever prosperous king *Satyās'raya* ruled the land. And following after him, his younger brother's son ruled the land, the proud *Vikramārka*. After him reigned his younger brother, with fame as bright as the pleasant moon, emperor of all the lands surrounded by the seven oceans, the worthy *Appayya*. Then that monarch's younger brother *Jaya Simha*, a destroyer of the lineage of hostile kings, a thunderbolt weapon to the mountain of the anxieties of the learned, the remover of the afflictions of the earth. *Ahara Malla*, the son of *Jaya Simha*, then ruled the lady earth, whose tresses are the groves of honge trees, whose throat and neck are garlanded with the stems of young areca palms, whose bosoms are the swelling mountains. The next king was that ruler's son *Somes'vara*, then his younger brother, king *Permmānadi*. The son of this king (followed), *Bhuloka Malla*, praised in all the world. His son, *Jagadeka Malla* next obtained the land, who left *Mālava* without possessions, forced *Pallava* to hold the sprout, *Lāta* to place his hands together on his forehead, increased the troubles of *Kalinga*, terrifying all with his fearful might. Then his younger brother, *Nūrmmaḍi Taila*, an abode of dignity, a lion in the destruction of the elephants the groups of his enemies, possessed of very great renown.

At that time was *Bijjala* king, who bore up the whole world with the strength of his might, whose sharp sword was as a serpent swallowing up the air of the breaths of his boasting enemies, making all wonder whence it came—from whom all the learned obtained great joy, of whom it might be said that the world was surrounded by the ears of his elephants.

The saying that heroes should possess the earth was then made good, for

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\* *Kan || Parama Hari nābhī kamaladaradol janayisida vinuta Chaturāsyaṇa bhāsuvarata savyataradol pari ghaṭṭa nāyāsududātte Chālukya kulam ||*

as if the whole world were destined for the Chálukya race, from the southern ocean to the boundary of the north was the place of their encampment\* . . .

. What a wonder was this, that he caused elephants to fight like men and to feel affection for him, this *Byjala Deva* famous for his strength. (*Some illegible*).

May it be well.—While the victorious kingdom of the powerful emperor *Tribhuvana Malla Byjala Devarasa*, entitled to the five great drums, great king of kings, lord of the city of *Kālanjara*, having the flag of a golden bull, with the damaruga, túrya and nirghóshana (kinds of drum), a sun to the lotus of the *Kalachurya* race, invincible hero, in honour as mount Meru, a light among great warriors, an elephant goad to the mighty, master of elephants, a cage of adamant to those who claimed his protection, in bravery like Ravana, to strange women like a brother, Malla of the S'anivára Siddagiri Durga, in war like Rama, a lion to the elephant his enemies, having the title *Nissanka Malla* and many other titles †—was continually increasing in prosperity, to endure as long as sun, moon, and stars.—

Resting like a bee at the lotus feet of this king, was *Kes'i Rája Dandádisa*, raised to greatness from the thunderbolt weapon of Brahman virtue not falling upon him, a lord over many kings, a treasury of ever increasing power. The descent of this jewel of commanders was as follows.—

In the race of Brahma, having a perfect knowledge of the Parama Brahma, a joy to all the rishis, was born the celebrated Brahmárshi, an ocean of virtue: *Bharadvaja*. Among the many great Brahmans descended from him, there appeared *Bárunda Rája*, a treasury of all Brahman virtues, a procurer of immeasurable merit, of a fame which reached the tusks of the elephants supporting the corners of the earth, of high qualities praised by the learned, of undying glory. His wife was the jewel of women, known through all the world as *Muddi Akka*, a new Sarasvati in all learning, a permanent resting place of all good qualities.

To those two were born the following children—*Márappaiya*, whose life was like that of Manu and the munis, *Váma Deva*, of a beauty and glory like that of Manmatha, *Bibi Rája*, a general praised of all people, of great prudence, the worthy *Kes'ava*, an abode of generosity, *Vishnu Deva*, a cause of prosperity to all the learned who sought his protection.

\* Kan II *Husiyaktu víra bhógyá vasundhará yemba vákyam ene áhareyam sádhurdam ten kabdhya badaga síme Chálukya ka'akav ée embadu*. The saying referred to I am told is a popular prophecy still current, as follows :—*Nandan Anandayor madhye víra bhógyá vasundhará*. Between the years Nanda and Ananda the world will become a hero's.

† See note p. 66.

On examination the junior of the (first) four yet their equal, and the senior of the last two, was *Kes'ava Rāja*, reported a mine of every good quality, of unspotted fame. His wife *Pampā Devī*, in beauty, greatness, devotion to her husband, and skill in every kind of work, put to shame (respectively) the goddesses Rati, Pārvaṭī, Arundhati, Bhārati, and shamed the wives of all other chieftains.

Their son, for whose daily distribution of charity the entire number of wise men was not sufficient, for whose devotion and pilgrimages all the goddesses and holy bathing places did not suffice, for whose circumambulations and penances all the temples of Vishnu and the other great gods were too few, for whose erection of chatras and watersheds the world was too small, for whose fame the space between the points of the compass was too confined, *Hārana-marasa*, obtained the worship of all the good and was a moon to the ocean of his race. His wife, who if well considered was equal in greatness to Earth, in wifely devotion to Sita, in fortune to Lakshmi, was *Durgā Devī*.

To those two, was born *Kes'ava Deva*, a treasury of power, whose virtuous life the Krita yuga made its excuse and came to an end, whose pointed speech the arrow of Rāma made excuse and turned aside, of the daylight of whose splendid fame moonlight made an excuse and vanished. "If I rest here henceforth engaged in supporting the earth, how shall I procure the fame of being a Karna (celebrated for liberality), or how obtain the name of a Sudraka for heroism, can I come short in this?" thus disputes the hand with the mind of *Kes'ava*, Dandanātha. "Combining and creating is Brahma's care doubtless, but the preservation of all things is it not mine?" thus said *Kes'ava* to himself—what a marvel was he in the world? To be of good birth is considered fortunate, or a man is fortunate who has gained distinction, but the term "fortunate man" has become a jest, and of little account is the fortunate man who shines forth as great in gifts, for the merest pauper who but wished for a sight of this personification of the highest benevolence rose up fortunate. How fortunate then was the land in which dwelt this Dandanātha *Kes'ava* with wisdom of such power.

At the mere threat of this mighty *Kes'a Rāja*, were brought into subjection *Sanka male*, on saying I want that land he gained *Sāntāḷige*, *Rachehe Malla's* territory, *Gávaṭūru*, *Mogala Nādu*, *Sirivūru*, and to the east of the *Vanavāsi* hill-fort took *Raṭe*, *Haive* and the famous *Gutti* height.\*

\* *Mundaḍe Kēśi Rājā prītanēśvaram ājñe sādyaśāyitu Sanka male, sanda Sāntāḷige, korvadar uru enalāga Rachehe Mallana nele Gávaṭūr Mmogala nād Sirivūr Vanavāsi durgga-pūrvos nandana irāda konda Raṭe Haive negaṭteys Gutti hetṭalam* ॥

Manmatha seeing this immortal commander *Kes'ava's* superlatively beautiful form, divested himself of shape and in disgust remains disembodied, the lion beholding the power with which he subdued all, fled in anger to the depths of the forest, at the contemplation of his continually increasing greatness and splendour, the sun daily rises and falls in agitation "Karna gave lands that were waste (say they), *S'ibi* gave a ship but in anger, *Dadichi* gave bones," but that people might not thus asperse him, *Kes'ava* used to give only gold pagodas (*hongalane*). In war, by blows of the sword wielded by the powerful arm of the commander *Kes'ava*, all the hostile kings being exhausted, their wives full of affection gave up themselves to save their husbands' lives, and by this assembly of women was first brought into use the rule of sanctuary at snakes' holes.

As *Krishna* possessed two wives, *Lakshmi* the daughter of the sea, and *Satyabhāma*,—and as *S'iva* had two wives, *Pārvati* and *Ganga*,—so the all praised *Lakshmi Devi* and, shining with fortune, *Suri Devi* became wives to *Kes'ava* and obtained the praise of all the world.

His prime minister was famous, without a peer in the world, a prince of liberality, as the resplendent kalpa-vriksha in granting the desires of the learned, a pleasant moon to the lotus of his race, on whose lotus countenance the amorous bees of female eyes rested with delight, in every member a collection of perfect virtue, acquainted with all justice, a lion to the elephants his enemies, of the highest and keenest prowess Speech without falsehood, liberality without hoping for return, conduct which never violated peace, kindness which never failed, such were the natural qualities of *Narasinga Náyaka*.

And among his great men were—*Tukkarasa*, chief of the counsellors, a Brihaspati in discerning what was right to be done, rich in an ever increasing fame, promoter of the fortunes of his dependents. *Pratihasta*, who never withdrew his hand from liberality (a play on the name). *Kammarasa*, whose unspotted fame was like the light of the moon and filled all the points of the compass with its brightness, celebrated in all the world. *Rechecharasa*, celebrated in all the world as pure in character, pure in descent, an abode of deeds of purity, master of the purest justice, filling all the points of the compass in succession with the pure splendour of his fame. *Chaiti Rāja* who shone in all the world as the good accountant among the royal chief accountants, performing all the duties of Brahmans, resting like a bee at the two lotus feet of Vishnu, of great ability in dealing with enemies and with the learned. *Udārasa*, a head jewel among the accountants, a chintāmani to the assembly of the learned, a sun shining in the firmament of his race, of great renown in all the world, and virtuous in life. *Potarasa*, who had studied and

understood many plays and poems, whose lotus hand was praised by the bees of the minds of the learned, a draught of intoxicating delight to the best spirits of his race, a head accountant. *Mahadeva Náyaka*, an accountant, a bee at the lotus feet of Kedares'vara, ever repeating the praises of Siva, whose life was like that of Manu. *Náchi*, praised continually by strangers, having secured the light of Lakshmi's eyes. *Soma*, whose affection was towards good and able men among his subjects. *Govinda*, who held Vishnu continually in his unmoved breast. *Martánda*, the brightness of whose fame illumined the globe of the firmament of his race.

While associated with all these high officers and chief accountants of the royal presence, the Dandanayaka *Kes'ava Deva*,—a chintamani in granting the desires of all those who claimed his protection, a head jewel to his race—was in the royal city of *Balipura*, punishing the evil and rewarding the good in the *Banavase* Twelve Thousand —one day, when seated in the centre of a great assembly, surrounded by all the ministers, royal attendants and people of the city,—one who knew the most auspicious moments, and was acquainted with all works of merit—

He was descended from the great *Marichi*, who sprung from the mind of the lotus-born (*Brahma*), and whose son was *Kas'yapa*, in whose line was born the general of the army *Revana*. His son was the lord *Somanátha*, whose son was the great lord *Chatti Rája*, a protector of judgment. His wife was *Mádrakka*, and his son *Rechana*, ever desirous of obtaining merit.

*Recharasa*, commenced a discourse upon piety, which (discourse) was an enemy to sin, a breaker open of the mind, a stage for the highest Lakshmi to dance upon, a great wave from the boundless ocean of heavenly joy His speech was as follows—

“This country has existed through many ages, and is known in all the world for the chatras, pleasure gardens, temples, groves of spreading trees, and water sheds provided by the great commanders who formerly ruled in it. This city of *Balipura* is the secure abode of merit. The god *Kes'ava* being established here would be a work of the greatest merit. If well considered, merit beyond what all holocausts, sacrifices, incantations and appointed acts of devotion can procure will be obtained by the setting up here of the image of the god *Kes'ava*. Moreover, therein may be obtained the prosperity arising from a gift of land, and of the crops and vegetation grown thereon, and of its continually increasing produce.”



“Therefore may you (be pleased to) establish here a town, named *Kes'ava-pura* in honour of your majesty, and in it a temple to the god *Virā Kes'ava*—then will you obtain in the present world pure fame, in the next state of existence the fullness of merit, and in the end supreme felicity.”

When he thus spoke, expressing the very thoughts of the jewel of commanders, that crowning ornament of rulers, bearing these words in remembrance obtained in the southern quarter of *Balīpura* a piece of land fertile to produce, all manner of fruit, a very extensive region as level as a mirror, from *Sarves'vara Pandita*, the áchári of the Five Lingas erected by the *Pándavas*, and from the Hergaḍde *Soyanna*, and from the senabhova *Kammaṇṇa*, and all their connections, in presence of the setti, the nagaras, the five mathas and the three puras—pouring water—

And in that pleasant land, arranging and transforming to the utmost timber and stone, as if striving to add to all the variety of forms in which Brahma had created wood and stone, the great commander *Kes'ava*, shining with exceeding devotion, built for the god *Kes'ava* an abode filled with beauty and a joy to the sight. And on a large piece of land in front of that temple, this treasury of the benefits derived from charity, in the fullness of his heart's pleasure, built a town and named it *Virakes'avapura*. Then the jewel of commanders, gave that town, filled with commodious houses, having cots in each chamber containing the softest beds, and for the sake of heaven donations of money attached, to the Brahmans, that it might bear fruit.

This done, that *Virakes'avapura* was everywhere praised as the indigenous place of growth for kalpa-vrikshas, as like *svarga* a place for the continual cultivation of all the vedas, a mine of purity and virtue, a place in which to acquire the most exalted merit—and was as a newly made anklet for the goddess earth, adorned with the nine jewels.

Then for the superintendence of the vrittis in that town—on investigation *Ekkalarasa* had acquired a great name in the world as a treasury of heroism, a treasury of valour, an overflowing treasury of pure renown for judgment, a treasury of liberality. This mine of all good qualities, a moon in raising the fortunes of the Ganga race,\* *Ekkalarasa*,—his chief minister *Kāmaya*, and his minister for peace and war *Mahādeva*,—gaining the consent of all the chief authorities of the Jiddudige Nāḍ, having received from their hands, with pouring of water and all ceremony, the village of *Belvaṇi* together with all the (taxes) *mannaya*, *āya*, *dāya*, and *kirukula*,†

\* See note p. 160.

† See note p. 77.

In the presence of the Paṭṭana Sāvi of the royal city Balipura, *Kirtti Seṭṭi* and *Mēbi Seṭṭi* and all the other *Nagaras* of *Dharma S'iva Dēva*, āchāri of the five *maṭhas*, *Mūliga Madhukes'vara Paṇḍita Deva*, āchāri of the Hiriya matha *Sri Jagadeka Malles'vara*, *Sarves'vara Paṇḍita Deva*, āchāri of the Five Lingas, *Jnāna S'akti Paṇḍita*, āchāri of Tripurāntaka of Herggaḍe *Soyimarasa*, of that place, *Vāma S'akti Paṇḍita*, āchāri of the Kodi matha of Herggaḍe *Vennamarasa* of that place; and of the seven Brahmapuris—with the assent of the mahā pradhāna *Kasapaya Nāyaka*, a promoter of all works of merit—the mahā pradhāna *Kesimayya*, Herggaḍe *Dandanāyaka* of the Banavāsi Nād,\* accompanied by his accountants—in the S'aka year 1080, the year Bahudhānya, the month Pushya, the day of full moon, Monday, the day of the sun's entering the northern signs, at the vyatipāta, during an eclipse of the moon—for the worship of the god *Vira Kes'ava* of the auspicious *Kes'avapura*, for the repetition of the service, for the daily oblation and offering of food, for maintaining the perpetual lamp, for a splendid car procession and assembly or fair in the month Chaitra, and for any other fresh ceremonies,—gave in the manner approved by all—

To those of the Brahmapuri of Kēs'avapura, accomplished in all the holy actions—*yama*, *niyama*, *svādhyāya*, *dhyāna*, *dhārana*, *mauna*, *anusṭhāna*, *japa*, *samādhi*, † diligent in maintaining the perpetual sacred fire, and in serving Brahmans, gurus and gods; versed in the six tarkas, the mīmāṃsa and other sciences; faithful in performing the six religious acts—*yajana*, *yājana*, *adhyayana*, *adhyāpana*, *dāna* and *pratygraha*—having performed the agnishtōma and the seven other kinds of sacrifice, familiar with many purāṇas, and the itihāsa connected with them, commentaries, poems, plays and many modes of skill; praised by learned poets in many languages, an authoritative debater, the enchantment of whose knowledge attracted to him the hearts of all the learned, whose speech was as if engraved on stone, whose fame shone like the rays of the sun, whose body was purified by the avabhrīta (a purifying ablution at the termination of a sacrifice) and the settled abode of all happiness,—namely to the god Jagadeka Malles'vara two shares (*vṛtti*)—to the god of the Five Lingas two shares—to the god Kedāra two shares—to the Brahmans 38 shares—for the pūjāri one share—for the garland-seller one share—together 46 shares, in the village of Belvapi.

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\* *Samasta dharmmodhārakam mahā pradhānam Kasapaya Nāyakan amukūlatayojam mahā pradhāna Banavase nāda herggaḍe dandanāyakam Kesimayyam.*

† See note p. 16.

And *Tailaha Devarasa*, possessed of all titles, mahá man'ales'vara, a moon in raising the fortunes of the Ganga race, \* a promoter of all meritorious acts—his sister's husband *Yeraharasa*, and *Hadavala Gangana*—rising up, in order to renew the gift of their father (*boppam*) *Yakkalarasa*, released that village from (the imposts) *manneya*, *áya*, *dáya*, *kánike*, *kirukula*,† and pouring water at the feet of the god *Kes'ava*, gave them up as a gift with enjoyment for three generations. And the great minister, *Keswnaya Dandanáyaka*, washing the feet of his priest (*tammárádkhyarappa*) the royal guru *Váma S'akti Deva*, accomplished in all the holy actions—*yama*, *nyama*, *svádháya*, *dhyána*, *dhárana*, *mauna*, *anus'hána*, *japa*, *samádhi*‡—a lover of the learned, patron of the assemblies of skilful poets, spending his time in gifts of food, gifts of gold, gifts of virgins, gifts of cows, gifts of lands, gifts of encouragement, gifts of medicine, and other gifts; holding the unequalled vedas as a jewel, distinguished for his investigation of the sciences and idol rituals, born in the line of the rishi *Gautama*, a servant at the lotus feet of the god *Dakshina Kedáres'vara* of Balipura—and pouring water, gave to him the control (*árayakegurnam*) of that place as a Brahmapuri.

Besides which, Heggade *Sávimarasa* gave for the *áya* from the *umbali* (or rent free) land of Belvani a paddy field of one matta, according to the maragundi pole, and to the god *Kes'ava* a paddy field of one matta. After deducting for the *gau'ike* the Guru Deva and the Heggade will divide what remains among the mahájans (or Brahmans).

In this, each share of land (*vr'tti*) belongs to the occupant of the house to which it is attached, but the shares of houses unoccupied belong to the god. Among these *vr'ttis*, the *bhatta-vr'tti* one, the *khandika-vr'tti* one, the *agnish-tóyi-vr'tti* one, and the *pújári* and *máligara vr'ttis*—altogether five *vr'ttis* will be granted and enjoyed. The boundaries of that town —on the east the row of resting stones (for loads) near the *basadi* ( Jain temple) of *Hemmádi*, on the south, the northern limit of the cultivated land belonging to *Bhagavati*, on the west, the land belonging to the Five *Lingas*, on the north, the land of the *Hemmádi basadi* —

(Furthermore) as a *tala vr'tti* for that god, obtaining it from Little *Baligámve*, the village of the god *Kedára*, with worship of the feet of that god, he presented for the daily service, for a splendid car procession in *Chaitra*, for the daily offering of food to the god, and for feeding daily five Brahmans from other parts, one matta of paddy land according to the *kacchavi* pole under

\* *Ganga vams'a várdhí varádhana suddharanam.*

† See note p. 77.

‡ See note p. 16.

the Narapati Ságara,—and for maintaining the perpetual lamp, one oil-mill in the city besides, to that god,

(*Here follows another grant, made 21 years later.*)

May it be well.—In the 3rd year of the Karachurya emperor, *Nissanka Malla Sankama Deva*, the year *Vikári*, the month *Chaitra*, the day of full moon, Monday, the time of the equinox, at the *vyati páta*, during an eclipse of the moon—the *mahá pradhána senádhipati*, the *Banavase Nál Herggade Dandánáyaka Kes'i Rája*, who if considered was a treasury of fortune and wealth, as Yama's weapon of punishment in taking the lives of hostile kings, a casket for the jewels of good qualities, a sun to the lotus garden of poets and men of learning. The growing fame of the commander *Kés'ava* shines beyond the elephants at the points of the compass, and laughs at Indra's royal elephant.

This *Kes'i Rája Dandánáyaka*—for the worship of the god *Kés'ava* which he had set up, repetition of the service, for the daily oblation, for maintaining the perpetual lamp, for the procession in *Chaitra* and the games and fair, for any fresh ceremonies, for a throne for the god, and for feeding twenty Brahmins from other parts, and for repairs of the temple—directed that the land left to the god *Somanátha* in *Bandánike* in the *Nágara Khanda Seventy*, should be attached to both and used in common.

And in the presence of *Sampakarasa*, *mahá mandales'vara*, lord of the *Gupta* race—of *Jayadēvarasa*, worshipper of the feet of *Garges'vara*, skilled in the management of armies, and his minister *Vásudeva Náyaka*, of the *mahá mandalés'vara*, sun to the lotus of the *Kadamba* race, having the favour of *Jayanti Madhukes'vara*, having the title *Nigalanka Malla* and many others, *Toppadevarasa*, and his minister *Tikkaya*,—and surrounded by his retinue, his great tributary *Sanka Gauda*, and the chiefs of the *Nágara Khanda Seventy*, at the feet of the god *Kés'ava*, receiving from their hands the *manneya*, *áya*, *dáya*, *kurukula*, *kánile*,—pouring water, presented them to the god *Kés'ava* and the god *Somandtha*—

(*Some illegible.*)

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows in the holy bathing places of *Váranási*, *Kurukshétra*, and . . . and of presenting a kolaga adorned with gems to Brahmins learned in the four *vedas*. Whoso protects this gift as long as sun, moon, stars and sky endure obtains the merit of presenting a thousand tawny cows to Brahmins at *Váranási*,

\* See note p. 158.

Gaya, and Kurukshétra. Whoso alienates a gift made by himself or by another will be born a worm in ordure for sixty thousand years

(*Rest illegible.*)

## 75. S'ila S'asana at Balagami, date A. D. 1202.

Size ft. 3 6' × ft. 2.—*Half Kannada Characters.*

Sword.	Sun		Moon.	
Cow suck- ling calf.		Linga with Priest.		Nandi.

Adored be S'ambhu, beauteous with the chamara-like crescent moon kissing his lofty crest, the original foundation-pillar of the city of the three worlds.

May it be well.—In the 11th year of the *Yādava* emperor, possessed of all titles, *Vīra Ballāla Deva*—the year Dundubhi, the month Chaitra, the 13th day of the moon's increase, Monday,—*Bēṇḍi Seṭṭi* of *Hāri Honnugunda* near the royal city of *Ballagūmve*, gave on the south of the river-ford a paddy field of 10 kammas, for the daily oblation to the god *Prālaṃśa's vara* (?), and for repairs of the temple, washing the feet of *Bheruṇḍa's vara*, priest of the five mathas, and of *Mūlīga Madhukes' vara*, priest of the old maṭha, and pouring water.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows, and of presenting a thousand Brahmans in *Vāranāsi* with kolagast adorned with jewels. Whoso usurps this gift will incur the guilt of slaying a thousand Brahmans and a thousand tawny cows in *Vāranāsi*. This gift let all kings and Brahmans carry into effect.

## 76. Virakal at Balagami, date unknown.

Size ft. 2 4' × ft. 1.—*Half Kannada Characters.*

	The hero to the presence.
Linga with Priest.	

(*The inscription on this stone is entirely illegible.*)

The hero borne to heaven by celestial nymphs waving chamaras,

The hero with shield and broken sword.	Horseman riding over bodies, Nandi.
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## 77. S'ila S'asana at Balagami, date A. D. 1077

Size ft 6 x ft, 1 6'.—Ita'e Kā nra'a Chārae es.

Linga with Priest

Nandi

Adored be S'ambhu, beauteous with the chamara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

The great Chálukya emperor *Taílapa*, peerless in might, *Sátyás'raya*, an abode of dazzling splendour; *Vikramāditya*, a combination of the most exalted bravery; *Jaya Singha*, a treasury of ambition to excel; *Trailokya Malla*, a collection of all the fortune in the world,—these being famous brought renown to the Chálukya kingdom.

(Some illegible)

May it be well—While the victorious kingdom of *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyás'raya kula*, ornament of the *Chálukyas*—was continually increasing in prosperity, to endure as long as sun, moon, and stars—and he was ruling in peace and wisdom in his residence of *Tagiri*

The dweller at his lotus feet, May it be well.—Entitled to the five great drums, chief of great tributaries, subduer of fierce kings, . . . a moon to the group of lotuses his brothers, patron of the assemblies of good men, a jewel in the cluster of good qualities, in liberality like King Nala, chief ruler in all the earth, like Adishesha upholding the world, like Brahma in skill, a lion in bravery, a jewel-mirror to the good, a protector of those who depend upon him, a punisher of the evil, a lusty elephant to the groups of creeping lotuses his enemies, of a mild countenance, fame his banner, great in ambition to excel, a bee at the lotus feet of the illustrious Tribhuvana Malla Deva, invested with titles and degrees of all kinds, the mahá senádhipati, mahá pradhána Danjanáyaka *Bāṛma Devarasa*;

In the 2nd year of Chálukya Vikrama, the year Pingala, the month Mágha, the day of full moon, Monday, at the auspicious moment of the moon's eclipse—for the ablution and daily offering to the god *Mallikárjuna* which Pújári Linganna of the royal city of *Balligámve* had set up—and for digging a tank and for a chatra—gave, with pouring of water and every ceremony, one village *Háraváru*, situated in the Jiddulige Seventy.

\* See note p. 14.

† See note p. 2.

This gift is a gift from all the heads of the garland-sellers, they in particular will maintain and carry into effect the gift.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows in Prayāga, Vāranāsi, Agritīrtha, or Kurukshetra, and of presenting kolagas made of gold and silver to a thousand Brahmans versed in the four vedas, washing their feet. Whoso usurps this gift incurs the guilt of slaying a thousand tawny cows, and a thousand Brahmans versed in the four vedas, in the holy bathing places of Ganga, Gaya, Vāranāsi, and Kurukshetra. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The bridge of merit deserves your support, O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him.

*Maylayya*, washing the feet of Pavitra Rāja Pandita, and pouring water, set up this sāsana.

## 78. S'ila Sāsana at Balagami, date A. D. 1071.

*Size ft. 4 9' × ft. 2.—Hale Kannada Characters.*

Linga with Priest.

Adored be S'ambhu, beauteous with the ohāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of *Bhuvanaika Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas* \*—was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in his residence of *Bankapura*, entitled to the five great drums, chief of great tributaries, subduer of the fiercest opponents, lord of all the treasures in that place†, like the son of Yugaṇḍha in carrying out his master's orders, a refuge to the wise, clothed with judgment and wisdom, possessed of all learning, great in prowess, able in war, a bee at the lotus feet of Bhuvanaika Malla Deva, a combination of all good qualities, was the great minister, senior councillor for peace and war, Mane Verggaḍe Dandanāyaka *Udayāditya*.

Completely defeating the Mālava king who had raised his enmity, and all those who had secretly conspired against the throne and against the guru, and

\* See note p. 14.

† A' *sikhā vāstri nāyakam*.

seizing their property and women laden with jewels he handed them over to his emperor—thus by his judgment and his mighty prowess he was renowned as the subjecter of the three worlds—this *Udayāditya* Dandādhinātha. His mind unstained by fear, his speech quite free from pride, his body full of radiance, a treasury of all wealth, his conduct without any admixture of evil—thus reputed, what a fame was his, this chief jewel of commanders, *Udayāditya*.

Who placed themselves under his protection had nothing to fear from men, who accepted his support had nothing to fear from poverty, who turned to attack him in war surrendered their lives—if considered, how great was he in might and fame, the commander *Udayāditya*. He subdued Male secure of victory, like Vir'huu himself in the attributes of might, an ornament to the face of those who answer wisely, *Udega Dandādhis'am*.

At the request of *Udayāditya* the mighty hero, thus entitled to all honors and praise—the king *Bhuvananka Malla Deva* and all his ministers, in the S'aka year 993, the year Viródhakrit, the month Pu-hva, the 1st day of the moon's increase, Monday, at the auspicious moment of the sun's entering the northern signs,—for the bathing and daily offering to the god *Malikāmodēs'vara* of the royal city of *Balligámve*, for repairs of the temple, for any fresh ceremonies, for the food of the ascetics who resort to it—gave, washing the feet of the owner of the place ~ *Somes'ara Pan'ita*, the disciple of Chandra Bhūshana Pan'ita, accomplished in all the holy acts, *yama, niyama, svadhyāya, dhyāna, dhāraṇa, mauna, anusthāna, japa, samādhi*—and pouring water—one village, *Hange*, in the Nágari Khan'a Seventy; and of the paddy land of the royal city of *Balligámve*, 4 matias—free of every burden.

Whoso maintains this gift derives the merit of presenting 12,000 double-faced cows in the holy bathing places of Váranási, Kurukshetra, Prayága. Whoso usurps this gift incurs the guilt of slaying 12,000 cows and Brahmans learned in the four vėdas in the holy bathing places of Váranási, Kurukshetra, Prayága, and of the five great sins. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has had Sagara and many other kings; according to their (gifts of) land so was their reward. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rámachandra to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

\* *All'ya sthāna pati*.

† See note p. 16.



## 79. Virakal at Balagami, date A. D. 1079.

Size ft. 5 3' × ft. 3 4'.—Hale Kannada Characters.

The hero  
in the presence

Lunga with Priest.

Nandi.

May it be well.—While the victorious kingdom of *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chalukyas*\*—was continually increasing in prosperity, to endure as long as sun moon and stars—

When the dweller at his lotus feet—May it be well—in the 4th year of Chālukya Vikrama, the year Siddhārti, the month S'rāvana, the 5th—by order of the Piriya.

The hero being borne to heaven by celestial nymphs, some waving chamaras

Dandanāyaka *Anantapālayya*, the Dandanāyaka *Govindarasa* was ruling the *Banavase* Twelve Thousand—

By the Dandanāyaka Govindarasa's order, the cows (*toṭṭu*) of Balligāve being seized, the watchman *Kaniya Reva Nāyaka*

The hero armed with sword and shield killing another similarly armed, and driving off a herd of cattle. The herdsman in terror turning to escape,

killing several Malaharu, and returning the cows, attained to the world of gods. Who wins in war gains spoil, who falls enjoys the celestial nymphs. What fear then of death in war?

## 80. S'ila S'asana at Balagami, date about A. D. 1020.

Size ft. 7 3' × ft. 2 8'.—Hale Kannada Characters.

Boar.

Lunga with Priest.  
The whole in a temple.Cow suck-  
ling calf

(The most important part of this s'asana is quite illegible.)

Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. Om. Praise—Praise to S'iva and Ganapati.

While the auspicious *Jagadeka Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs,

\* See note p. 14.

glory of the *Satyás'raya kula*, ornament of the *Chalukyas*\*, the perfume of the jasmine, a lion to the elephants his rival kings, male of males, a golden ornament of the male sex, a world destroying fire to the fiercest kings, a kalpa-vriksha to the learned, . . . was ruling in peace and wisdom† in his residence of . . . *Ula-kere* . . .

(Much illegible).

. . . the time of the sun's entering the northern signs— . . .  
 . . . accomplished in all the holy exercises, *yama*, *niyama*, *svādhyāya*,  
*dhārana*, *mauna*, *anusthāna*, *japa*, *samādhi* † . . .  
 for incense and daily service of the god, and for food and clothing to the rishis resorting there . . .  
 under the Bende tank 12 mattas according to the kacchavi pole— . . .  
 2 mattas . . .

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmins at the holy bathing places of *Vāranāsi*, *Kuruśhētra* and *Prayāga*—and of presenting a kolaga decked with the five precious stones to Brahmins learned in the *vēdas*.

Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmins at the holy bathing places of *Vāranāsi*, *Kuruśhētra*, and *Prayāga*. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The earth has had *Sagara* and many other kings; according to their (gifts of) land so was their reward. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries *Rāmachandra* to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

Let none revoke this public gift. Who does so will be cursed in the world to come, incur the guilt of killing Brahmins and cows in *Vāranāsi* and go to the hell *Ajaraja*.

(Some illegible.)

\* See note p. 14.

† See note p. 2.

‡ See note p. 16.

Crocodile P

Moon

Sun.

Crocodile P

son of Velambika  
in the year Pingala, the month Sravana, the 5th day  
of the moon's increase

The hero and his wife  
in the presence.  
An attendant.

Linga  
with a Priest on each side  
in a temple.

Nandi fanned  
by an attendant

In the 16th year from the beginning of the reign of the mighty emperor  
*Ramachandra*, king of kings, a Vishnu among other monarchs, of great pro-  
wess—the year Vyaya

The hero and his wife ascending to heaven in a car, attended by celestial  
nymphs with chauras, and celestial musicians playing on drums. A male  
attendant holding on by the flag-staff at the top of the car, a female attend-  
ant seated below the heroine.

*Nanes'vara* and his life's lamp (*prana s'akti*) *Bommāyi*,  
who through devotion to her husband went out with him to the battle,  
in the fight they obtained heaven

The hero, with insignia of rank, and armed with sword and shield, fighting  
against men similarly armed. His wife in a graceful attitude eagerly watching  
the fight, guarded by a spearman. On the left a horseman galloping on to the  
field. On the right a single combat between two men armed with javelins,  
one bearing on his shield the device of a lion, and the other that of a boar.

Six female figures around a fire (P) gazing at the hero with uplifted hands  
as in astonishment

## 82. Virakal at Balagami, date A. D. 1284.

Size ft. 5 9' × ft. 2 1'.—Hale Kannada Characters.

May it be well.—From the beginning of the victorious reign of the *Yada-va* emperor *Vira Rámachandra*,

The hero  
in the presence

Linga  
with a Priest on each side

Nandi.

the 14th year, the year Tárana, the month Chaitra, the 3rd day of the moon's increase, Sunday.—May it be well—Bhayana Narasaya of the *Vira Bananj*<sup>u</sup> dharma, leading the army of Balligáve

Celestial musicians

against Siddhiyara Kuppaya, and surrounding him, *Viramaya Deva*, destroying soldier upon soldier, cutting them down, hacking them in two, raging about and striking off many heads, went to heaven.

The hero ascending to heaven in a car, celestial  
nymphs with chamaras holding on by rings.

The hero, with insignia of rank, wrestling hand to hand with a man  
holding a spear. Attendants on each side, one on horseback.

## 83. Virakal at Balagami, date about A. D. 1160.

Size ft. 4 6' × ft. 2 —Hale Kannada Characters

Sun.

Moon

The hero  
in the presence.

Linga with Priest.

Nandi.

May it be well.—While the powerful emperor *Bijjana Dévarasa* was ruling in peace and wisdom\*—

When by order of Padmarasa Dandanáyaka of the Banavase Nád,—the cart (*bandi*) of Váma S'akti Deva, worshipper of the feet of (the god) Dakshina Kedára Deva, having been seized, *Báchaya Náyaka*, the watchman of Konavalli, fighting, went to heaven; on which his son-in-law

The hero ascending to heaven with a triumphal sword-  
dance, attended by celestial nymphs with chamaras.

*Báchayaka*, setting up a stone, raised a lamentation for the hero.

The hero armed with javelin and shield contending  
with a great number similarly armed, one turning to  
load a jinjal A man of rank behind on horseback,  
with armed attendants.

\* See note p. 2,

## 84. S'ila S'asana at Balagami, date A. D. 1096.

Size ft. 6 4' x ft. 2 8'.—Hale Kannaḍa Characters.

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Sun.	Moon.
Linga with Priest in a temple	Cow suck- ling calf.
Nandi.	

Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds.

While the victorious kingdom of *Tribhuvana Malla*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chalukyas* \*— was continually increasing in prosperity, to endure as long as sun, moon, and stars ; and he was ruling in peace and wisdom†.—

Among the *Chalukyas* the senior (*piriyam*) was king *Tailapa* ; after him the promoter of valour, king *Trailokya Malla* ; then followed *Vikramāditya Deva*, a beloved monarch, superior to them in skill, in bravery, in great expeditions, in liberality, in his body of god-like brightness, and in fame.

Taking *Tribhuvana Malla* as his master was the chamūpa *Kālidāsa*, a terror to the fiercest enemies, ruler of all the world, filled with fame, bearing S'iva on his head, full of wrath towards his enemies. Confronting in battle the Lāla king, the Magadha, Nepāla, Pāñchāla and Pāñḍya kings, he took from them their fame, and when they brought an immense number of elephants, women and horses, and sought the help of that Chālukya emperor, this terror of his enemies, *Kālidāsa*, obtained the merit.

This lord's uncle (father's younger brother) was the commander *Sarva Deva*, acquainted with joys surpassing those of Indra, and always devoted to pleasure. Thus was that illustrious *Sarva Deva* a pleasure to the hearts of good men and his people ; a mine of mercy, he acquired a fame as white as the swan, and his country was celebrated like him.

As the moon rises to enlighten the world plunged in the ocean of evil, so in the *Vatsa-gotra*, sprung from the race of the lotus-born (Brahma), casting a radiance over the *Kamma kula*, was born an extraordinary hero, praised by all.

To this general *Chāvunda* and his wife *Kelayakabbe*, who was like another Lakshmi, was born, giving them great joy, *Nāga Varmma Dandādhipa*, praised by all. *Nāga Varmma's* wife *Nāgigakka* was a *Pārvatī*, S'iva's queen, in affection for her husband, Brahma's Bhārati herself in eloquence, Lakshmi in good fortune—so said all the world.

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\* See note, p. 14,

† See note p. 2

As to S'iva and his consort Párvati were born Ganga and Kumára, so from the love of *Nága Varmna*, the treasury of wisdom (*vidyá naddha*) and the fortunate *Nágiyakkha* were born the lord *Sarva Deva* and the commander *Chárvunda*. May Lakshmi honored by them, give them all fortune as long as sun and moon endure. Like Ráma and Lakshmana may *Sarva Deva* and *Ráya* live in the world with great affection, and like a row of lamps cast the light of blessing on both sides (their ancestors of both lines). May the god who is lord of all, whose pair of feet are worshipped by all the celestials, whose crest is the crescent moon, the husband of Párvati, whose locks are the skies, the remover of all sin, S'iva,—to *Sarva Deva* and the enlightened *Chárvunda Ráya*, versed in all the learning of the Brahmins—grant increase of power and authority. May S'iva, the remover of sins, the law giver, the supreme spirit, the creator of all, the protector of all, shelter with affection *Sarva Deva* and *Ráya*.

The Mandara mountain is supported by Vishnu, the Amara river (Ganges) by the Mandara mountain, the ocean by the Amara river, the earth by the ocean. But is the Mandara mountain a fit comparison for him? In greatness it may be. Is the ocean? In capacity. Is the earth? In endurance. But in bravery and heroism this *Chárvunda Ráya's* qualities surpass them all.

The younger (brother) of this illustrious *Ráya* was *Chudda*, in generosity a kalpa-vriksha, lord of several lands, in greatness like the ocean, in firmness like the great (mountain) Méru.

The earth flooded with polluting streams of blood was unable to move, Brahma hid himself, the ocean left its bounds and fled, through the astounding feats performed in war by the unequalled and surpassing *Sarva Deva*, who had overcome death from the flattery of strange women, not a man of two words (double speech), a protector of all who claimed his protection whether friends or foes.

His word was like mount Méru, in tearing in pieces the bodies (of his opposers) he was like the enemy of lusty elephants (the lion), in granting the desires of his people a young kalpa-vriksha, his wealth was composed of whatever the poor desire (he gave away everything in charity), to sin he was an increasing judgment-fire, in beauty peerless—how can I describe the greatness of this mighty *Sarva Deva*.

To this mine of humility and ornament of the learned, *Sarva Deva*, was *Sántala Devi* wife, noted among women as the unequalled Lakshmi for devotion to her husband.

To this jewel of affectionate wives *Sántikabbe* and the mine of generosity *Sarva Deva*, was born a son, the powerful and illustrious *Sovi Deva*. When

by the favor of Somés'vara of the city of Pulkara, *Somes'vara* was born, great and settled fortune came to the whole family of *Sarva Deva*. A moon to the ocean of the learned, an ocean of poetic conceptions, in eloquence a garden of flowers, to courtesans a Manmatha (Cupid), a terror in the field of battle, was that *Soma*.

How excellent then was *Sarva Deva*, the god of whose desire was S'iva, his protector and master the Chálukya emperor, his father *Nága Varmma* revered by all the good, his mother the pure *Nágiyakka*, his priest *Váma Deva* Brati the equal of the *Vámana* incarnation, his brothers *Ráya* and *Chidda*, his son the great *Sovi Deva*, all friends of good people.

The mighty *Sarva Deva*, a bee at the lotus feet of S'iva, was a helper of the race of good gurus, able to remove the sins of all his line.

A descendant of the excellent Kálámukha Chakravartti muni of great wisdom, *Kás'mira Deva*; the chief disciple of *Trilóchana Munindra* was *Vares'vara Deva*, with a body purified by penance, devoted to piety, a jewel of pandits, worshipper of the feet of S'iva the god of gods. On the good advice of this *Vares'vara Muni*, a destroyer like Yama of all evil deeds, the lord *Sarva Deva*, with a pure mind, built a temple for the great and celebrated *Tripurántaka* in *Valligráme*, which was as a crown or a golden bowl for the god. The favorite of the goddess of fortune, *Sarva Deva*, erected a residence for *Sarves'vara*, and crowned it with a golden dome, such that it seemed as if Indra's car had stopped in the royal city of *Bali*, as the most charming spot in all the earth. In this the choicest spot in the world, the celebrated *Valligráme*, as who should say this is Méru, this is Kailása, there dwells *Sarva Deva* who like Brahma set up a pillar from earth to sky—thus made he a temple with great joy, and decorated it with all manner of ornament for the god *Sarves'vara*.

May it be well—The *Dandánáyaka Sarva Devarasa* entitled to the five great drums, lord of many tributaries, a great and brave commander, granting the desires of the learned, a moon to the race of the Brahmans, a mount Róhana to the jewels of good qualities, an ornament to the good, careful of his master's orders, pleasing the mind of his lord, destroyer of the pride of his enemies, walking according to the rules of morality, of unshaken courage, with these and all other titles—in the 21st year of Chálukya Vikrama, the year Dhátu, the month Pushya, the 5th day of the moon's increase, Sunday, the day of the sun's entering the northern signs, at the vyatipáta—for the pleasure and the daily offering of the god *Sarves'vara* which he had set up in the royal city of

*Balligrāme*, and for food and clothing to the rishis who resort thither—assembled with all his ministers, and having obtained the permission of the emperor—gave, washing the feet of *Vares'vara Deva Pandita*, accomplished in all the holy acts, *yama*, *niyama*, *śādhya*, *dhyāna*, *dhāraṇa*, *mauna*, *amishthāna japa*, *samādhi*\*—and potting water, so as to be approved of all—as a gift to *Parameśvara*—in the vritti of the place in the Balli plain, a paddy field, of one matta, and in the Nāgari khanda Seventy, the village Hāruvadeppa.

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmans at the holy bathing places of Vāranāsi, Kurukshetra, and Prayāga—and of presenting a kolaga decked with the five precious stones to Brahmans learned in the vedas, or of presenting a double headed (i. e. parturient) cow to a thousand Brahmans. Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmans at the holy bathing places of Vāranāsi, Kurukshetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him.

(Some illegible).

## 85. Virakal at Balagami, date A. D. 1102,

Size ft. 5 10' × ft. 1 10'.—Hale Kannada Characters.

Sun	Linga with Priest	Moon.
The hero worshipping.		

Praise.—Adored be *S'ambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—*Permmadi Deva*, entitled to the five great drums, mahā mandales'vara, chief of the great city of *Kolālapura*, having received a boon from the favour of the goddess *Padmāvatī*,

The hero, with a torch in each hand, ascending to heaven in a  
triumphal dance, attended by celestial nymphs with chamaras.

May it be well.—In the 27th year of Chālukya Vikrama, the year Chitrabhānu, the month Phālguna, the 1st day of the moon's decrease, Monday—the army of *Beṭarū Vīṭharasa* coming to plunder by invitation of

\* See note p. 16.



the Raṭtas, the king's soldiers without taking food chastised a thousand braves and took their lives—*Kelaya Náyaka* turning back fatigued,

The hero, armed with sword and shield, killing a man  
on horseback. Figures prostrate on both sides,

*Bijaya Náyaka*, the son-in-law of that Náyaka, following him and pleasing him, begged for the pest of danger, and fighting with five Bedar kings who had besieged Háruvanahalli and Keḍára, beating and piercing them, obtained heaven.

Who wins in war gains spoil, who falls enjoys the celestial nymphs, and his fame is for ever established. What fear then of death in war?

### 86. Virakal at Balagami, date A. D. 1170.

Size ft. 4 10' x. ft. 1 9'—Hale Kannada Characters.

	Moon		Sun	
The hero in the presence,		Linga with Priest.		Nandi.

*Om.*—Praise to S'iva—May it be well—In the 5th year of the powerful *Kalachurya* emperor *Ráya Murári Sovi*, the year *Khara*, the month *S'ravana*, the last day of the moon's decrease, new moon day, Monday—while *Dási Setti* and *Voyáli Holeyá Náyaka* the son of *Muddauve*, herdsmen of the royal guru *Váma S'akti Deva*, were coming with a herd of cows in the *Sandadi* road of *Saláyúru*, some powerful leaders of robbers fell upon them

The hero borne to heaven by celestial nymphs waving *chamaras*

To describe the courage of him who fought with them and obtained heaven —

The men who armed with bows fell upon him at a distance from the chief city, he cut in pieces and pierced with sharp arrows. Singling them out when greatly enraged they would not submit, having come from the slaughter of experienced warriors, he pulled them out and taking his sword struck down those robbers, and killing them in fight, dragged their bodies about, the hero *Holeyá*. The *apsara* nymphs enamoured of him and saying 'He is ours' came down from the sky, bathed his feet, took him up with great joy and bore him away, singing 'What a marvellous rare hero have we obtained'—while all the people on earth exclaimed 'áhá!' Fortune.

A spirited fight of men armed with bows and arrows

### 87. Marked by the Photographer as missing.

## 88. Śīla Śāsana at Balagami, date A.D. 1114.

Size ft. 8 2' × ft. 4 1' —Hale Kannada Characters

S'iva,	Vishnu,	Brahma,
Nandi.	each in a temple	Cow suck- ing calf.

*Om.* Praise to Śīva. Adored be *S'amṛhu*, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. Supreme is the boar form of the resplendent Vishnu, which dispersed the waters of the ocean and supports the peaceful world upon its right tusk.

*Govinda Rāja*, the head jewel of the Vaishnavas prays as follows—May he the splendid, the eternal, the husband of Lakshmi, shining with all worlds in his loins, praised of all the gods, reposing on the serpent, of endless incarnations,—protect us.

From the golden lotus in the lord of Lakshmi's shining navel, of which O wonder! his lotus face was like a reflection, sprung Brahma. From the mind of Brahma came forth before the creation nine (the nava Brahma) able to confer fortune, the brightness of whose bodies filled the points of the compass, abodes of pure qualities. From these sons of the mind of Brahma descended the shining jewels of the *Chalukya* race, the peerless monarchs who ruled the world.

After them (*avarim balikke*)—As the great boar in the beginning scattered the ocean and by his might raised up the world which was sunk in the waters, so delivering earth from the dominion of the enemies who had subdued it, he took the government of the world, the *Sārvva bhaumi Tāla*. His lotus head he made an offering at the feet of Lakshmi, and by his might putting to shame the ocean as if to say, Is that the limit of the world? he extended the Chalukya kingdom to the very points of the compass and ruled over it. A nail to the heart of his enemies, a light to the greatness of his race, his fame was a celestial Ganges which like a mount Himālaya he supported, thus shone *Tāla*, bravely his nature.

An emanation (or brightness) of the goddess of victory, his dearest son, of heroic conduct, *Satyās'raya*, an abode of all the royal virtues, (next) ruled the sea-encircled world. His son *Vikrama*, of unequalled bravery, who as Indra himself made all other emperors bow to him, a combination of the bravery of all the regents of the points of the compass, then ruled the world. His younger brother next ruled the earth, who caused all to say, Why mention the tortoise



lake of the hearts of learned poets, an ornament to all who were freed from sin, of great liberality, thus praised with great affection by all people was *Anantapála*.

Full of the piety of faith in S'iva, praised by all people, an abode of fame, able to subdue and put to death a crore of Rávanas if they would stand up against him, the home of victory, his might was so great what use of swords, there was no limit to his qualities of greatness. Seeing his warfare Adisésa delighted trembles, and assists him in collecting wealth for his lord (the emperor). As the sea so he (*Anantapála*) causes the commanders who hinder his sacrifices (labors) to drink poison and presents Lakshmi (fortune) to him who rules him, thus the sea too befriends him.'

Living at his lotus feet like a royal swan, looking on him as his patron god, among Brahmans the foremost, the best man in the world, compelling (by his brightness) the other inferior commanders to hide in the forest all the day-time, spontaneously a friend to the good, an abode of virtuous life, praised by all the people in the world, the youthfulness of Lakshmi which was at his command he made over to the learned, that *Govinda Rája Dandádhipa*.

With a patience, majesty, famous learning, power of command and wisdom such as did not exist in all the line of the lotus-born, enlightening the world, like a sword in the hands of the Chalukya kings, was *Govinda Dandádhipa*. Although he wished to live (peacefully) according to his own inclinations, the other commanders all said with great fear, 'We know his mind that it is always engaged in thinking how with his great power to cut in pieces the armies and all the property of the fiercest among the tributary kings, and (destroy) their very seed; therefore we must not approach his person which dazzles like the sun' Though in his mind cherishing mercy and not how to destroy his enemies, if he sent but a messenger to any part, their minds foreboding the destruction of their kingdoms, the other kings with hearts full of terror came at once in haste to see him. How great among the powerful was this *Govinda Dandádhipa*. As if burning the points of the compass, thus with blood-shot eyes did his groups of elephants, resembling those at the points of the compass, exert themselves in the destruction of his enemies, while his angry eyes with their ruddy flames, which were as a scarlet wafer on the forehead of the queen of the points of the compass, burnt up the enemies' country and reduced them to a state of primeval desolation—thus powerful was the peerless *Govinda Rája*.

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\* The allusion here is to the occurrences connected with the churning of the ocean.

Quickly washing away the stain of the ignorance of the other generals who commanded in the palace of the king *Vikramārka*, he shone with the brightest purity, this *Govinda Rāja* Dandādhis'a. Hostile kings from all quarters coming to prostrate themselves before him and receive his commands, he stripped the walls of the points of the compass of all their decorations this *Govinda Rāja*. Where remained there an enemy's country that it might be said it is in death, or in calamity, or where there was a confluence of people? How great then in war was the king *Govinda*.

His father was *Dāsi Rāja*, a great hero praised by all the world; his mother *S'omala Devi*, a joy to her relations, true of speech, devoted to her husband; his god was Vishnu, the chief of the gods; thus purifying the *Parā-s'ara* gotra, how great in the world was this king *Govinda*.

May it be well.—While the mahā pradhāna, Māne Verggade Danḍanāyaka *Govindamayya*, entitled to the five great drums, chief of tributary kings, chief of the great generals, granting the desires of the worthy, like a bee at the lotus feet of the lord of Lakshmi, like Kumāraswāmi in the front of war, pleased to horripilation with hearing the law, whose fame was as bright moonlight to the water-lilies the eyes of the queen the points of the compass, a terror in the field of battle, a right arm of victory to *Tribhuvana Malla*, a sun to the high mountain of the Brahman race, possessed of these and all other titles—was ruling the *Banavase* Twelve Thousand, the *Sāntalige* Thousand, two six hundreds, the *vaḍḍa rāvuḷa* and *pannāya*\*, in the royal city of *Balipura*—Vishnu sported in the great waters in the mighty expanse of the milk sea, while unable for the tepid breeze to come forth from the lotus (the navel of Vishnu) shone Brahma in its centre like its ovary. With affection did Vishnu gaze at the gentle smile of the resplendent Lakshmi, surrounded with shining large shells and branches of creeping coral, above which rose the spray like a rampart of the thorny kētare flowers.

This chief general, whose pure auspicious form was praised by all, of extensive fame, caused to be made two twelve-faced disks (images of the sun), full of radiance and dazzling to behold. And he made a 'pure tank of water such that it was as if his sea had come there with Vishnu, or through love for the daughter whom Vishnu bore (Lakshmi), being called by her.

(Also) may it be well—To 25 mahājans (chief Brahmins), accomplished in the holy acts—*yama*, *nīyama*, *svādhyāya*, *dhyāna*, *dhārana*, *mauna*, *anusthāna*, *japa*, *samādhi*, †—purest of all the inhabitants in the world, distinguished

\* *Banavase pannirchchāyiramam Sāntalige sāyiramam eradārunūram vaḍḍa rāvuḷamam pannāyanuman āuttam vādu*. See note p. 79.

† See note p. 16.

by their excessive attachment to the worship of Vishnu, with hearts close to the throne of the feet of Vishnu, occupants of the sky in virtue of its being filled with the celestial Ganges of their fame, devoted to the performance of the Brahman penances, celebrated in the world for personal purity, causing Indra himself to tremble from their Indra-like greatness (through penance), as Brahma himself to the vedas, illuminators of the Brahman race, whose curse never failed, enlightening like a lamp the treasury of universal merit, of purest bodies—in the 39th year of Chálukya Vikrama, the year Jaya, the month Chaitra, full moon day, Sunday, the day of an eclipse, at the vyatipáta, the time of the equinox,—as a gift to Paramesvara, and writing a copper śásana—gave, with washing of feet, pouring of water and every ceremony, free of all burden, with enjoyment for three generations—the Savati khanda plain of the *thala-vritti* of the royal city of *Balipura*.

The boundaries of that tract—west, the weir of the Bengere tank and the Heggatta halla; north, the Arasakatte and Indragere; east, the boundary of Govindapura; south, Baligada and the west of the Sarasvati garden.

(Some illegible.)

And near the Heggatta halla, for the daily oblation to the god, for the worship, the repetition of the service, a procession in Chaitra and for repairs of the temple, granted 8 mattas, 4 flower gardens, 4 oil mills, 4 shops, 4 betel and mango gardens, the carriers of loads (*héru vokkahnge*) being freed from *hejjunka*, *vaḍḍa rávuḷa*, *varddhá dána*, and *talara sunka*.\*

Whoso preserves this gift is as if he had made it himself whoso destroys this gift incurs the guilt of slaying cows and Brahmins. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

(Rest illegible.)

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\* See note p. 79. *Varddhá dána* would appear to mean gift on promotion or increase; *talara sunka*, local customs duties levied by the watchmen.

## 89. S'ila S'asana at Balagami, date A. D. 1195.

Size ft. 4 6' x ft. 2.—Hale Kannaḍa Characters.

	Sun		Moon	
Cow suck- ling calf		Linga with Priest		Nandi

Om. Adored be *S'ambha* beauteous with the chamara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the ocean of goodness, the jewel of deliverance from domestic troubles, the giver of treasures to Kubera, the adorned with all good qualities, the remover of sin, the husband of Gauri—grant the desires of his worshippers.

May it be well.—May that illustrious one, the remover of all fear, worshipped by the assemblies of gods and rakshasas, . . . . a jewel to the race of all kings, possessed of all titles . . . . an ocean of good qualities, the mighty king of the earth—be victorious as long as sun, moon, and stars endure.

The greatest of all is the line of the *Yādava* dynasty . . . .  
(A considerable portion of the *s'asana* in this place is almost entirely illegible—the name occurs of *Vīra Ballāla* bhūpam).

May it be well—A lord of all the lands belonging to the Kshatriyas living in *Sidda-kshetra*, an abode of the pleasure of Sarasvati, a new moon to the lotuses his enemies, causing pleasure to the lotus hearts of those who serve Siddes'vara adorned with the half moon, whose image is in the chief city that shines surrounded with pleasure gardens and the shelter of young creepers, skilled in making all kinds of gifts, holding a conch in his hand—many kings were the servants of his feet.

From the great sage *Vasishtha* did his race originate. . . . and  
Kratana a son was born, speaking pleasantly to all people,—a light to the race of the Brahmins, was that great commander. To that *Kratana* by favor was born *Kumāra*.

He in the S'aka year 1117\*, the year Ananda, the month Margas'ira, the day of new moon, first of the moon's increase, Monday, at the vyatipāta,—for the pleasure and every kind of service of the god *Siddes'vara*, gave to the greatly renowned *Deva S'iva Paṇḍita* at that time there, washing his feet and pouring a libation—gave along with the *nīdhi*, *nīkshēpa*, *jala*, *taru*,

\* *Saka nripa samvachhraman ārabhya s'atādika sahasropari sapta dasame.*

*pāshāna*\*—lands belonging to the city and lands belonging to Siddāpura—gave with affection, the great rāja washing his feet so as to shew the yava (or lucky marks in the toes)—gave, pouring water in the manner approved by all.

The gift which he thus privately made, with the pouring of water from a kalas'a, became celebrated among all people and gained him the glory of a giver of lands. In war like S'ibi, good deeds were his distinction, conqueror of all his foes, to women a Manmatha, was that *Kumāra*. Adorned with all good qualities, an abode of growing good fortune, of pure extended fame, clothed with a pure body. With his terrible words the clouds were forced to come near and the pleasant streams flowed down from the mountains filled with lusty elephants. Skilled in all the science of weapons, possessed of a splendid army, he was surrounded in war by neighbouring kings and friends. Having made images of Soma and Uma he caused the place called *Agnes'vara*, adorned with groves and hills, with fruits ripening in their season, and with all holy actions, to be celebrated among all people.

The boundaries of *Prasiddhipura*, as determined by the Kshatriyas of that town, were—east, the cultivated land of the Brahma stream—west, a hedge of bamboos, namely the hedge of bamboos included between the jāli tree at the end and the mark of the creepers—south, the enclosure of the Berundēs'vara temple to the mark of the jāli tree of *Ballipura* and the boundary of the temple of the god Avimuktēs'vara—north, *Heggaṭṭa*—these four boundary pillars extend as far as Kiru Baligāve.

The boundaries of the field—east, the southern waste weir of *Hāvalgaṭṭe*—south, *Nidugolla*—west, the Baduva tank-bund of *Obbadḍi*—north, the southern arm of the paddy land of the god Indraprastha Varāha, adjoining the stream.

. . . a paddy land of one maṭṭa, and under the tank bund of the god Rames'vara 4 flower gardens and paddy land of one maṭṭa.

Whoso preserves this gift will obtain merit. Whoso destroys it incurs the guilt of slaying a thousand Brahmans and a thousand cows. Whoso revokes by violence the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years.

*Om.*—Praise to S'iva.

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\* See note p. 3



## 90. Virakal at Balagami, date A. D. 1158.

Size ft. 3 11' x ft. 1 10'.—Hale Kannada Characters.

The hero  
in the presence.

Linga with Priest

Sun and Moon

Nandi

Om. Praise to Siva—May it be well—The powerful *Kalachurya* emperor *Bijjala Deva*, possessed of all titles in the year Bahudhanya, the month Kārtika—

The hero being borne to heaven by celestial nymphs waving chamara.

the last day of the moon's decrease, new moon day, Tuesday—*Sivayanapura Kalla Nāyaka* fighting with many in the *Kodi* hollow, and beating them, joined the gods.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What fear then of death in war to him who loves the moment of close fight?

The hero, armed with bow and arrow, overcoming two others similarly armed, one of whom is falling at his feet. A row of cattle on the left.

## 91. Virakal at Balagami, date about A. D. 1160.

Size ft. 3 6' x ft. 1 8'.—Hale Kannada Characters.

The hero  
in the presence

Moon.

Linga with Priest.

Sun.

Nandi.

May it be well.—In the victorious kingdom of *Bijjana Deva*, the emperor powerful by his own might, Malla of the S'anivara Siddhagiri durga, in war like Rāma, unequalled hero,—

The hero being borne to heaven by celestial nymphs waving chamara.

while Banavase nād was under the government of Kariya Kesimayya, at that time . . . his servant *Nāganna*, doing him service,\* went to the world of gods.

The hero, armed with shield and sword, fighting two others armed with shields and javelins.

\* *Sévaka Nāgannaṁ ālutana mādi siva loka prāptanāḍam.* The ambiguous term *ālutana*, meaning both *government* and the duty of an *ālu* or servant, is skilfully used to enhance the importance of the person whose death is here commemorated.

## 92. Virakal (?) at Balagami, date A. D. 1046.

Size ft. 3 6' × ft. 1 11'.—*Hale Kannada Characters.*

Two Naga or semi-serpent forms, male and female,  
the latter holding the former's sword.

The faces are very expressive and each is surrounded  
by nine serpent hoods, an unusual number. Each body  
terminates in three serpent coils.

May it be well.—While the Mahá Mandales'vara, *Chátvāda Rágarasa* was ruling in peace the *Banavase* Twelve Thousand,—in the year 968, the year Vyaya, the month Márgas'ira, the 13th day of the moon's increase, Friday—*Soma Dása*, the son-in-law of the Setti of the royal city of Balligámve, Nága Deva, . . . . *Nágiyabe* uniting . . . . .

## 93. Virakal at Balagami, date (?) about A. D. 1115.\*

Size ft. 3 9' × ft. 2'.—*Hale Kannada Characters.*

Moon.  
Linga with Priest. Nandi.

(The inscription in this part all knocked off).

The hero being borne to heaven by celestial  
nymphs waving chamaras.

Who wins in war gains spoil, who falls enjoys the celestial nymphs.  
What fear then of death in fight to him who must at some moment give up  
all? When pressing into that square fort (*chorukada kóte*) . . . . .

The hero on horseback, putting to  
the sword some others with densely  
matted locks. One of them with blood  
flowing from a terrible wound across  
his body from shoulder to shoulder.

\* The lowest bas relief closely resembles that of No. 96.

## 94. Virakal at Balagami, date A. D. 1183.

Size ft. 4 3' × ft. 1 11'.—Hale Kannaḍa Characters.

	Moon		Sun.	
The hero in the presence.		Linga with Priest.		Nandi

May it be well.—The 8th year of the era of the powerful *Kalachurya* emperor, *Ahava Malla Deva*, great lord of the earth, an abode of all bravery, equal to Narayana—the year S'obhakrit, the month Bhádrapada, the 13th day of the moon's decrease, Monday—the commander—

The hero being borne to heaven by celestial nymphs,  
all wearing tīaras, some bearing chamaras.

having scared away elephants, crocodiles, and large bodies of monkeys that they should not fall on him, attacking a bear (*bhallúka*), and spearing it, cut it in pieces.

What can I say of bravery like Ráma's!

The hero with the aid of dogs destroying some large animal (? a bear).  
Two men (or ? women) turning away paralysed with fear

## 95. Virakal at Balagami, date A. D. 1180.

Size ft. 3 9' × ft. 2.—Hale Kannaḍa Characters.

The two hero. in the presence.		Linga with Priest.		Nandi.
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May it be well.—In the reign of the *Kalachurya* emperor, *Ahava Malla Deva*—the year S'árvari, the month Kártika, the 1st day of the moon's decrease, Sunday—when *Somana* of Magundi—

The two heroes seated in a car, attended  
by celestial nymphs bearing chamaras.

besieged . . . . . the Náyaka of Hála holale' and slew him,  
*Ketama* the son of Hīḍeya Náyaka, being behind, killed many and went to the world of gods. The chief of the country inviting the ryots of the city

(Rest illegible.)

The two heroes under canopies, fighting with horsemen of rank. In the hand which bears his shield, the foremost hero holds by the hair a head of beautiful features, a striking contrast to his own, which are hideous, even in the celestial car.

## 96. Virakal at Balagami, Date A. D. 1115.

Size ft. 3 5'. × ft. 2 2'. Hale Kannada Characters.

The hero  
in the presence.

Linga with Priest.

Nandi

May it be well—While the favorite of the goddess of victory, the powerful  
 . . . emperor . . .  
 in the 39th year of Chálukya Vikrama, the year Manmatha, the month Bha-  
 drapada, the 14th day of the moon's increase, Monday—

The hero being borne to heaven by  
 celestial nymphs bearing chamaras.

when Govindarasa making war upon the southern . . . and  
 burning Kallúru, stationed his army in the . . . fort,  
 the bold Bopeya, son-in-law of . . . paya Náyaka, killing many, went  
 to the world of gods.

The hero on horseback, with an attendant bearing  
 his umbrella, putting to the sword a number of  
 others whose bodies exhibit terrible wounds.

## 97. Virakal at Balagami, Date A. D. 1199.

Size ft. 3 5'. × ft. 1 9'.—Hale Kannada Characters.

The hero  
in the presence.

Sun

Linga with Priest

Moon.

Nandi.

The following day the king's army was destroyed\*

The hero being borne to heaven by  
 celestial nymphs bearing chamaras

May it be well—In the 8th year of the powerful Yádava emperor, Vira  
 Ballála Deva, the year Raudri, the month . . . the last day of the  
 moon's decrease, Monday . . . Sirina the son of Bommeya,  
 . . . killing many went to the world of gods.

The hero on foot, armed with sword and shield,  
 encountering a horseman armed with a spear  
 and riding over prostrate forms.

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\* This sentence has the appearance of being a more recent addition.

## 98 S'ila S'asana at Balagami, date about A. D. 680.

Size ft. 3 6' × ft. 1 10'—*Pūrvada Hale Kannada Characters.*

An Elephant

May it be well—While *Vinayāditya*, the refuge of kings, favorite of earth and fortune, great king of kings, supreme ruler, great monarch, was ruling the earth—\*

*Pogilli Sendraka*, a subduer of great kings, ruling in *Jiduguru*, presented for the decoration of (the god) Periyadisa (?), with pouring of water and every ceremony, having informed his rāja, the property of those who die without heirs †—the various authorities giving their consent (namely), the priest of Valligāme Kedāra, the priest of the Auraliya temple, the priest of the Vedevali temple, Ravichandra the chief of Alaruvalli, Sokko gāmunda, Yedeya gāmunda, the great gāmunda and gāvaddis of Moleya, the ōmiga of Andagi.

Whoso covets this gift incurs the guilt of the five great sins and of killing a thousand cows,

Whoso shall piously maintain it will rise with all his line . . .

Whoso preserves this gift shall enjoy the supreme delight . . .

## 99. S'ila S'asana at Taldagundi, date A. D. 997.

Size ft. 4 6' × ft. 2 1'.—*Hale Kannada Characters.*

Linga with Priest.

Sun

Nandi.

May it be well— While the victorious kingdom of the illustrious *Ahava Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chalukyas*†—was continually increasing in prosperity.

The dweller at his lotus feet—May it be well—*Bhīmarasa*, entitled to the five great drums, a close attendant on *Tailapa*, possessed of many elephants and forces, a cage of adamant to those who claimed his protection, was ruling the [*Banavase*] Twelve thousand, the *Sāntalige* Thousand, the [eighteen] *agrahāras* .

\* *Svasti s'ri Vinayāditya rājās'raya, s'ri prithivī vallabha, nahārājādhirāja, parames'vara, bhātāra, prithivī rājyam keye.* Cf. T. S. 3 and 5.—This part is clear, but owing to the minuteness of the photograph some of the rest is more or less uncertain.

† *Aputraka poradu.*

‡ See note p. 14.

The dweller at his lotus feet, receiving tribute from all the kings, shining in the office of a great minister, the Malla Rāja, the auspicious *Pergga de Kā* .

. . *ya*, in the s'aka year 919, the year Hevilambi, the month Vais'ākha, the 8th day of the moon's decrease, Sunday,—it being stated that his giving of the control of the forty manneyas (? freehold villages) near the river was false

. . from not having given the right to all the water, obtained from the hands of Devayya forty gadyānas and gave up the care of the manneya. That this may not fail, the witnesses are the eighteen agrahāras, the seven officials of Jidda, the priests of both sects in the forty manneya of the river, the senabhova Polla . . . mayya.\*

Whoso maintains this gift . . . a thousand tawny cows in Vāranāsi, Gaya, Prayāga . . .

## 100. Virakal at Taldagundi, date A D. 1196.

Size ft. 4 6' × ft 2 8'.—*Hale Kannada Characters.*

Sun.	Moon	Nandi.
The hero in the presence	Langa with Priest in a temple	

May it be well—In the reign of the *Kalachurya* emperor *Rāya Murārī Sovi*—the year Viródhikrit,† the month As'vija, the 8th day of the moon's decrease, Sunday—the Banavase nád Hergade Daṇḍanāyaka, *Chālikya Kesi-maya*, pursuing a band of robbers, in a village of the Sāntalige nád—

The hero ascending to heaven in a triumphal dance,  
attended by celestial nymphs, some bearing chamaras.

*Kālaya Nāyaka*, the son of Mukkandara Sovi Setti, ornament of the *Hali-sanda* race, cutting in pieces their horse, and killing many, recovered the cows and went to the world of gods.

His sons *Sōmayya* and *Bammaya*, with great faith and humility, set up this stone—(rest illegible)

The hero on foot, armed with sword and shield, encounter-  
ing a horseman armed with a sword. Another horse-  
man behind him, and a figure falling at his feet.

\* *Nādiyolage nālvattara manneya kāyammanna bittam pusi . . . bhadaḷke sarvva nār adha geydod ātam tanage kudāsilādr Devayyana Kāyol nālvattu gadyāna pomaḥ koṇḍ ātanam ālāla manneyamam bittu koṭṭ adanṇ tappodakke sāksṇ padineni! agrahāraṇam Jiddan ālga elvaruṇ nādiyalege nālvattu manneyar ubhayanmata devarodam senabhova Polla . . . mayya ||*

† Probably a mistake for Virodhi, as Virodhikrit would not fall within Rāya Murārī Sovi's reign.

## 101. Virakal at Taldagundi, date? A. D. 1189.

Size ft. 7 6' × ft. 2 6'.—Hale Kannada Characters.

Dvarapalaka \*

A Jain  
Tirthankara. †

Dvarapalaka.

May it be well—While the favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs . . . *Billaha Rāja* was ruling the Banavase Naḍ in peace and wisdom †—in the year of the S'aka king, the year Sa .

Figures very indistinct. Probably the hero being borne to heaven by celestial nymphs

(The inscription in this part quite illegible.)

The hero in front of a large herd of cattle, and with a drawn sword, encountering a number of archers.

## 102. S'ila S'asana at Taldagundi, date A. D. 1157.

Size ft. 7 3' × ft. 3 3'.—Hale Kannada Characters.

	Sun.		Moon.	
Cow suck- ling calf.	Sword.	Linga with Priest.		The donor.

*Om*. Praise to him who with affection wears the crest of the moon, the giver of wealth, praise to *S'ambhu* who holds in a perpetual embrace the joyful *Uma*. May the chiefs of all the gods, by their power lords of the three worlds, *Brahma*, *Is'ana* and *Janārdana*, grant our desires. May *S'iva's* wife, the womb of the earth, and *S'iva* in whose loins the creation rests—*Pārvati* the mother of the world, and *S'iva* its lord and father—protect us.

*S'iva* is first, *S'iva* middle, and *S'iva* without a second, the end—being the universal protector he is sovereign of mind and life, and the divine soul in all things. The auspicious god of Kailāsa, first of the deities, lord of the sound *Om*, embracing earth, moon, sun, Yama, wind, sky, fire, water, and *Brahma*, without birth, husband of *Pārvati*, having the world as his car, the fountain of mercy, known by the twanging sound of his bow, king of the gods, the master of *Dakṣha*—into this *S'iva* my mind enters.

\* This is a female figure, and stands a step lower than the other.

† There appears to have been some inscription at the base of this figure, which is too much defaced to be made out.

‡ See note p. 2.

This mother (Párvati), the genitrix of the twice-born (Brahmans), hearing the glorious order of *Mahadeva*, first of all the illustrious rishis, lord of the syllable *om*, for the unending work of the creation of the three worlds, shone at his left side obedient to the words, and conceived the desire for the essences from which was produced the greatness of the world.

From the lotus in the navel of the lotus-eyed (Vishnu) came forth the generator of the birth of the world, the husband of Sarasvatī, with his womb (*sic*) of light. From that lotus, by the intent of *Vishnu*, worthy to be worshipped by the three worlds, that the three worlds should praise him, were produced the three worlds, filled with gods, animals and men. But as if these were grown old and not pleasing, Brahma created a land of surpassing merit.

On the globe of the world, which princes sport with, taking in their arms laden with sounding ornaments, like a Linga placed on its throne (or pedestal) shone *Jambu dīpa* to the eyes, surrounded with numerous and extensive oceans—and in that region the most glorious was the *Kuntala* country. In that land of exalted merit (*karma bhūmī*), in the dvapara age, the seed of works of merit produced fruit a hundred crore fold, which shall grow for ever

After the Kshatriyas who sprung from the arms of Parames'vara, the *Chálukya* race became renowned.

Of that *Chálukya* race, the son *Taṭṭapa* was a king renowned; his son was the king *Sattiga*; whose son was the king *Vikramanka*, equal to him was *Jaya Simha* his younger brother, whose son was *Ahava Malla*, whose son was *Núrmada*, whose son was *Soma*; whose son was *Jagadeka Malla*; whose son was the king *Taṭṭa*

In this manner the kings of the *Chálukya* line having ruled in order, at that time.

May it be well—Entitled to the five great drums, Mahá Mandales'vara, lord of the chief city *Kālanjara*, having the ensign of a golden bull, having the great sounds of the damaruga, turya and nirghoshana, a sun to the lotus the *Kalachurya* race, able in war, in honor as mount Meru, as a god to the fighting-men, an elephant goad to the bravest (of his foes), a cage of adamant to those who claimed his protection, in bravery like Ravana, to strange women like a brother, the Malla of the S'anivara Siddagiri durga, in war like Rama, a lion to the elephant his enemies, Nis'sanka Malla, possessing these and many other titles\*—was the powerful emperor *Byjana Devarasa*, whose greatness and bravery were as follows—

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\* See note p. 68.



Considering that the world was in his hand, looking upon all like the pleasant moon, of marvellous splendour in the field of battle, possessing the wealth of all the points of the compass, with teeth like the jasmine, of mild disposition, causing joy to all by his speech, reckoning virtuous qualities as his life although all such qualities were in him, with his body stretched out as far as the elephants at the points of the compass he plucked out their tusks and gained a great fame, the king *Byjana*.

The dweller at his lotus feet was the mahá pradhána, the Banavase nád Dandanáyaka *Kes'imayya*, whose lineage was as follows.—

Bearing the burden of all his line like Girijes'a, of unequalled bravery, *Ho!ala Rája*, increasing in splendour from the glory of king *Byja*, was his father, his mother *Dugganabbe*, shining with the brightness of the moon—thus was he a glory of the *Bharadvája* tribe, a light to the *Aravinda nád*, no ordinary man. In beauty of person the son of Indra, in good fortune Manmatha, in morals Manu, in understanding Brahma, in helping and protecting others the emperor S'ibi, in worth, majesty and profundity Raghu Ráma, thus is he considered and described with great joy by people on both sides of the earth.

The most distinguished of his ministers were—*Narasimha Deva*, of great wisdom, *Mahádúrya*, an ocean of good qualities, *Tikkarasa*, foremost in gifts, of great dignity, without an equal.

His revenue accountants, some regarding him with affection and some with the obeisance due to a treasury of wisdom, *Chattí Rája* governed and protected—(namely) *Máilári Dandanútha* of rapidly acquired fame, *Potarasa*, a treasury of liberality, *Chánakya*, gainer of all lawful profit, *Soma*, a collection of all fortune. And among those *herggade karanas*, of sincere mind and blameless life, were—having embraced the path of Manu, of great liberality, *Ebbe Rája*, of inestimable qualities *Revana*, *Soma*, unshaken, majestic and pure; *Mártánda*, of shining fame; *Nagoyla Rája*, of a renown worthy of all praise; the skilful *Mallappa*, a just and good king—all of them experienced in the path of virtue.

While the mahá pradhána *Kes'ava Dandanáyaka*, surrounded with all these his ministers, royal attendants, chief men, servants, people of the city, and chief accountants, was ruling the Banavase Twelve Thousand, punishing the evil and rewarding the good residing in the royal city of *Ballipura*,—one day when in the midst of the assembly, with a few attendants round him, one at his feet watching with great fear to receive his wishes, one who himself received obeisance from others—

From the lotus born (Brahma) was descended a lord of many, *Kas'yappa* ; from him was born *Abya* who obtaining the great *Paritaputi* (as wife) became renowned. He had (a son) the prudent *Soma* ; from whom a mighty emanation was *Chatti Raja*, -a protector of all who sought refuge with him. His wife was *Madiakka*. To these two was born *Rechanna*, destined to acquire all merit.

He commenced a discourse (as follows) on merit, which, filled with eloquent words and skilful arguments, pleased the lotus heart of all people as the rays of the sun bring delight to the lines of lotuses.

'Thus adapted to the increase of merit are the greatness of gifts of land, and gifts of villages, the distinction of gifts of food, the glory of gifts of learning. (The advantage of) each one of these may be described as follows :

"Of all gifts a gift of land is the best, this frees from all sin, this obtains *svarga*. Thus say the learned who are acquainted with the secrets of merit— 'Those who perform penances, those who perform sacrifices according to the *s'astras*, the followers of truth, those who know many sciences, those who reverence and love gurus and gods, will not go beyond (to a higher heaven than) donors of land.' • No gift is equal to gifts of land, no treasure is equal to land, no other gift is so allied to truth, as than untruth no sin is greater.

"From the gift of villages with all the crops and waters belonging to them, free of all burden, if presented from love to *Siva*, listen and I will relate the merit one obtains. Shining like a crore of suns, surrounded by crores of celestial nymphs, in a car such as is promised to those who make crores of gifts, filled with all he may desire, accompanied by twenty one generations of his line, shall he come to my world (says *Siva*) and there for time without end live in the enjoyment of all delights.

"There is nothing better in the world than food, neither has there been nor will there ever be; food is the cause of the world being what it is, all in the world depends on food, therefore whoso makes a gift of food is as if he made a gift of life. It is more meritorious than even a gift of life, therefore he who makes a gift of food obtains the merit of all gifts.

"The Brahmins and others of the four castes, the four religious orders, *Brahma* and all the gods, are engaged in gifts of learning. Whoso performs incantations and penance, what man soever with ability instructs disciples, by these no greater can be bestowed, they have made all gifts. Whoso supplies students with food, applies unguents to their bodies, furnishes them with clothes, gives them alms, to him all his desires will be fulfilled, of this there

is no doubt. Whatsoever merit arises from pilgrimages to holy bathing places, whatsoever arises from performing sacrifices according to the s'āstras, a crore-fold greater merit shall he obtain who makes gifts of learning.\*

Listening to the glory of the various kinds of gifts by which those who are tormented with many sins may free themselves, his mind being filled with piety and prepared, inquiring for a place where such a gift might worthily be made, and coming with *Recharasa* to a village named *Sthānugūḍha*, a gift of the golden-wombed (Brahma) whose wisdom is full of desire for the creation of all worlds, a place of shelter for 32,000 Brahmins, shining with the images of *Pranaves'vara* and other gods made by Brahma, purified by the residences of Brahma. Aḍṭya and others created by the four-faced (Brahma) and other gods, surrounded by many shining pleasure groves situated near it—this he decided on as a suitable place for the performance of a work of merit—and as if to increase the love of meritorious works he already had, saying 'I will cause it to be done', rising up from the place of the assembly, he came, along with his accountants, and first performing all manner of worship to the god *Pranaves'vara* of the *Sthānugūḍha* village—

And then in the presence of the Vedānti Svayampakī Deva, of the 32,000 mahājanas (Brahmins) of the agraḥāra revered by all the nād, the *Sthānugūḍha* village,—accomplished in the holy acts, yama, nīyama, svādhyāya, dhyāna, dharana, mauna, anush'hana, japa, samadhi,\* diligent in performing the agnihotra and other sacrifices, and in serving gurus, Brahmins and gods, versed in tarka, mimāṃsa and many other sciences, devoted to all kinds of merit, diligent in performing the agnish'oma and seven great sacrifices, of a fame that dazzled like the sun, with bodies purified by the bathings after many sacrifices,—and of the Deva the Herggade karanam of the place, of the *Nāgara Khandā* worthies, *Badanike Sovarasa*, *Nakana*, *Gondana*, *Begūra Keta Gavunda*, *Megundi Sanka Gavunda*, *Malavalli Keta Gavunda*, *Konavalli Prithivi Setṭi*, *Kiruvadi Masani Setṭi*, these and other the *Nāgara Khandā* chiefs and head men, and the Herggades and accountants of that *Kampana*—

For the pleasure and worship of the god and the daily service, the enthronement, the offerings and oblations, for a procession in Chaitra and attendant sports, and for any fresh ceremonies,—together with four Veda khandika, two Bhaṭṭa vritti, and for learned teachers of Kannaḍa letters† six khandikas for the food, clothing and chatra for the teachers and students—with the consent of *Kasapaya Nāyaka* his governor.‡

\* See note p. 16. † *Kannaḍakṣara śikṣe ghaṭyār*—(*ghaṭyār*, accomplished persons.)

‡ Cf. note p. 159.

*Kes'ava Dandanáyaka* and his accountants, in the S'aka year 1079, the year Is'vara, the month Pushya, full moon day, Monday, the day of the sun's entering the northern signs, at the vyati-páta—pouring water, gave, with enjoyment for three generations—the village of *Hirya Tagulatti* in the Kampana Nagara Khanda Seventy of the Banavase Twelve Thousand, and to the south-west of *Thanagundururu*, the Kónavane plain—purifying the four boundaries according to the ancient custom.

The settlement there made was as follows—to the god *Mūlasthána* of *Tagulatti*, one matta, for the freehold land of the Gauda two mattas, in the *Konavane* plain, the Rig-veda khandika one, the Yajur-veda khandika one, the Kalpa khandika one, the Sāma-veda khandika one, for the teachers of language and grammar one khandika, the Prabhākara-vedānta khandika one, for the separate heads of the different schools of logic three mattas, for the Vedānti Svayampāki Svāmi one matta, for the *davusigaru* one matta, for the garland makers of the flower-garden 20 kmmas—altogether 5 mattas 20 kmmas.

And of the paddy produced on the remaining land, the equivalent of one fourth part, after deducting one year's crop for the daily worship and offerings to the god—and of the residue of the paddy and of the money obtained from *Tagulhatti*, devoting one (fourth) part to the god—the remaining paddy and money are for daily feeding 30 Brahmans who eat in the god's chatra, the disciples of the 8 khandikas, reckoning 6 to each, 48 khandika disciples, the pujari and manyaru (servants) of the god 2—altogether 80—

For three female cooks (*bānasittiyaru*) 6 gadyāna for their keep, and 6 pana for cloths (*sirege*), for 50 disciples 2 pana each for cloths, altogether (?) 10 ra . . . for an oil bath once a week, and for feeding 30 extra Brahmans on Mondays 4 gadyānas, for daily oblations 5 gadyānas, for the teacher of Kannada 5 gadyāna, for teachers of the s'āstra to boys, for teachers of the purānas, for those who maintain the sacred fire, for the presenters of akshati and sandal, and of betel and nut (*tāmbūla*) to the Brahmans who have been fed in the khandika chatras.

And from half the money obtained in *Tagulhatti* for the god,—from the gardens which *S'icharasa*, *Haṭṭagāra*, *Bodarasa*, *Mahadeva*, the agents (*kaj-jangalu*) presented—and from the seven vritti to the east of Siddahalli given by the faithful, there shall be performed daily *gaddige pūje*, worship with incense, oblations and the perpetual lamp; and one thousand burnt offerings of gingeli seed (*tila homa*).

And from month to month, on the two 8th and two 14th days of the moon, on new moon and full moon days, at the vyati-páta and equinoxes (*sankramana*),

—at these auspicious times, first performing all the usual daily services, then the teachers of the s'ástras will recite the *S'ántyadhya*, the 6th of the *S'ivadharmā*, and according to the rules therein making a mandala in front of the god, with the proper incantations place on it offerings of food (*balī*)—and pronounce a blessing on the reigning sovereign (*des'avandīva kshatriyānām*), on cows and Brahmans, and the principal director of the ceremonies.

And whenever they happen in the year, on the mahāparvas, the two equinoxes and the two solstices, on the eclipses of sun or moon, at the full moon days in Ashāḍha, Kārttika, Māgha and Vaisākha, on which occasions the service performed brings as much merit as worship for six months—at those auspicious times, beginning with a thousand *gaddige pūje* (worship of the god's throne), then performing the *punyāha vāchane* (repeating praises of the day and purifying the assembly by sprinkling), and the s'ástra khandikas separating the guru-mandala, vidyā-mandala and S'iva-mandala—these three mandalas worshipping, shall recite the *s'ánti adhyāya*.

And the four veda khandikas, filling four purified pots with water; and taking perfume drugs, gall of cattle, the five kinds of sprouts (*viz.*, those of the mango, wild fig, banyan, sacred fig, and waved leaf fig), five kinds of bark, the five products of the cow (milk, curds, ghee, urine and dung), cardamoms, sandal-wood, &c; will put these into them, and place them towards the four points of the compass, and repeat the verses in praise of *S'iva* from the four vedas. The *gaddige pūje* being thus ended—

Then making before the god eight libations, and anointing him with the *pancha gavya* (the five products of the cow above mentioned) and the *panchāmṛita* (*viz.*, milk, curds, honey, ghee, and cocoanut-milk); will mix the flour of wheat and rice in warm water coloured with turmeric, and then bathe the god with kus'a-water, sandal-water, flower-water, pure-water, gold-water and jewel-water.

After that the vedic priests, taking up those four pots, will approach, repeating the verses of the Rīg-veda commencing with the word *samudra*, and with their arms performing the auspicious bath, will place upon the god the five sweet perfumes (*viz.*, two kinds of civet, scented vermilion powder, superfine camphor, and musk). Then according to the s'ástras, decorating him, and tying on the sacred thread, making the offerings of *madhu-parka* (a dish of plantains, honey and curds) and *āchamanīya* (a little water), and worshipping him with flowers, fruits and food, with burning of incense and lights, and waving of lamps,—they will place in four metal plates lamps made of the five

kinds of colored rice, each with three wicks, and wave them three times before him, with hymns of praise, with the sound of all the drums, the conchs and horns.

And at the three seasons (morning, noon and evening) after making an oblation of rice, milk and sugar, of cakes and other eatables, and presenting betel-leaf and areca-nut, they will offer around that oblation balls made of sugar as a *balh*. Then shall they come and worship all the gods of the village.

And at the *uttarāyana* (the equinox in which the sun enters the northern signs), anointing the god with 100 palas of ghee, and making a large garland of flowers containing 1008 blossoms of the blue water lily, they will worship him therewith.

And at the full moon in Māgha they will make an oblation of ghee, and in Chaitra, after performing high service, will seat the god on a high car, and take him to visit the reigning prince, exhibiting the umbrella, the *chāmaras*, the great banner, the standards, the vessels and the mirrors, sounding all the most auspicious musical instruments, conchs and horns, as well as those in daily use, displaying all the pictures, &c., which daily surround the god. And after making a grand illumination they will return and cause all to be placed in their positions again.

Thus shall the king who rules our *nád* and his chief accountants and the 32,000 remit the dues in their several places and maintain the gift. Thus will they gain all the regions procured by the merit of reading the *Sāma-veda*, of making gifts, and of reading the *Yajur-veda*. Thence enjoying the pleasures of the *Rudra-loka*, and for endless ages dwelling therein in happiness, they will then obtain an eternal, indestructible, undisturbed place in the dwelling of the god *Soma-nalina* (*S'iva*), and there abide in everlasting joy.

Of making a gift or continuing it, the continuing it is the best, for he who makes a gift obtains *svarga*, but he who continues it obtains final beatitude.

(*Some illegible.*)

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To describe it—Filled with the sounds of groups of parrots with fields of paddy, groups of lotuses, and bowers of spreading creepers, abounding in beautiful gardens, melodious with full grown cuckoos—this place thus glorious, as if, resolved that no other should equal it, had fixed that bound as a charm, lay near the mountains. But as if fearing that surrounded by mountains it would be dark, Indra, the splitter of mountains, had removed the mountains to a little distance from that *Tánagundúru*

In its groves were the sandal with its comely leaves, the young red sandal, the cocoanut palm, the clove tree, the citron, the champlaka, the neem tree (*margosa*), the mimusops elengi, the as'oka, the areca palm, the boswellia thurifera, the fragrant jasmine, and the mango.

In it were professors skilled in medicine, in sorcery (or magic), in logic, in the art of distorting people by incantation, in poetry, in the use of weapons, in sacrificing, and in the art of cookery to prepare the meals.

While its groves put to shame the groves of Nandana, such was the glory of that great agrahára that all the surrounding country prayed to be taught in the four vedas, their six vedáugas, the three rival divisions of mímámsa, the tarka and other connected sciences, the eighteen great puranas, the making of numerous verses of praise, the art of architecture, the arts of music and dancing, and in the knowledge of all the four divisions of learning which were possessed by the Brahmans of the *Sthánagundúru* agrahára.

Oblations of food, milk and curds, rich milk, pudding of rice, these all abound in this village, thus did each pair of gods ever sing to each other throughout the night.

To describe the Chakradhara of the learned of that village—Having by the circle of his wisdom relieved the village of great trouble and thereby bestowed a benefit upon it, he had received the honorable name of *Chakraya*.

Whose race was as follows —Filling the whole world with his fame as the glory of the 32,000, giving protection to many multitudes of Brahmans, of great virtue, the essence of piety, diligent in worshipping gods and Brahmans, was the Brahman lord *Makmaya*. In virtuous life equal to the sons of Manu, possessing a knowledge of all sciences, true in speech, distinguished in the assembly, of great and secure wealth, born in the race of Brahma, worthy of obeisance from all, for the utterance of whose praise all the learned were unequal, renowned in the Vis'vamisra gotra, thus illustrious was *Máki Rája*. To the assembly of the learned, and to those who were



under his protection, to those who were his friends, and to all who were worthy, like a cluster of fruit he granted all their desires as soon as ever they approached him.

Thus having like as Govinda appeared in the world as a kalpa-vriksha and gained a great name, the learned *Māki* obtained a son, a possessor of all virtue. And his son obtaining praise from all people, a moon to raise the fortunes of his family, the Brahman *Mākimaya* rose in the world.

His offspring was as follows—As king Pāndu had five sons, so to him also were born five sons—*Vāmana*, *Trilochana* of unequalled greatness, *Is'vara*, *Dinagopa*, and *Nrisimha*. That these were benefactors to the world and an ornament to their race, to render them this praise did all the earth love. Among these five the most illustrious, understanding the divine method, was the Brahman named *Trilochana*—like the tender sprout which the hand has caught, or a kalpa-vriksha, so among his illustrious brothers was he the first.

Of a disposition the praise of all, possessed of virtue, character, worth, a relative of all the good, with a form like the forms of those who were the embodiments of all the vedas and s'āstras (the ancient rishis), knowing the glory and the attributes of the two lotus feet of S'iva, who could equal thee, *Trilochana*, adorned with the gem of all good qualities.

Of a piety which consecrated the image of *Pranames'vara* shining like a new Brahma, this *Trilochana*, with an excess of ardour like one possessed had overcome all jealousy between Lakshmi and Sarasvati, and gained the favor of both.—May our minds be thus free from impurity, our dispositions devoted to acts of merit, our desire a birth place of all good qualities—so did all the Brahmans pray.

His mother's family was also fortunate, descended from *Kes'ava*, grantor of benefits to all, whose son was *Bācha*, whose son was *Vāmana*, a light upon the people. Among his daughters and grand-daughters the most renowned was *Mābikavve*. She was the chief wife of *Mākimaya*, and as to her were born five sons, she is Kunti herself was it said. How great then by fortune was *Trilochana*. To the goddess Rati in beauty, to Sarasvati in wisdom, to Pārvati in majesty, to Arundhati in chastity, was she equal, and even greater merit had she obtained in the world, this mother *Mābikavve*.

Thus born of pure descent by his ancestors in both lines, and being the abode of prudence, morality, humility, *vaidika* (religious devotion), *laukika* (worldly wisdom), virtue, docility, kindness, liberality and many other qualities

—that *Trilochana Deva* thus thought within himself, ‘I must obtain a pure merit which shall endure as long as moon and stars’—whereupon *Prayāga Paramésvara* appearing to him in a dream in unequalled glory, and saying, ‘As in former times *Nrisimha* was in the pillar at the desire of *Prahlāda*, so will I be in this stone’ vanished. To the god *Mādhava* thus established, in the S’aka year 1113, the year *Siddhanti*,\* the month *Chaitra*, the 11th day of the moon’s increase, Sunday, at the *vyatipāta*, the time of the equinox—*Vāmaga*, *Trilochana Deva*, *Isvara Deva*, *Govinda Deva*, and *Narasīngha Deva*, these five, worshipping the feet of the chief Brahmins in the 32,000 country and gaining their consent—gave in permanence, free of every burden, for the decoration of the god *Mādhava* and the temple processions (*angabhoga* and *rangabhoga*), from their *vritti* in the southern plain, namely in the paddy land near the tank, the *Maragundi* paddy-field of 60 *kammas*—and from their garden on the northern side 60 *kammas*

Whoso preserves this gift will obtain eternal merit, whoso thinking evil usurps it, incurs the sin of killing cows and Brahmins in *Vāranaśi* and *Kurukshetra*.

Moreover for preserving the perpetual lamp before the god *Mādhava* the *Settis* who were his worshippers sold to the hands of *Trilochana Deva* 5 *kammas* of garden land.

Their glory was as follows—Excelling in all kinds of learning, ignorant of falsehood, passing their time so as not to fail in obtaining a better world. . . .

(Some illegible.)

## 104. S’ila S’asana at Taldagundi, date A. D. 1107.

Size ft. 4 × ft. 2.—Hale Kannada Characters

The donor	Moṭṭ	LINGA.	Sun	Cow suck- ling calf.
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Adored be *S’ambhu*, beauteous with the *chāmara*-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well.—While the kingdom of *Tribhuvana Malla*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās’raya kula*, ornament of the *Chalukyas*†—was increasing in prosperity to endure as long as sun and moon—

\* There is a discrepancy of 8 years between the name and the number of the year, besides which the latter has the appearance of 1173 which would not fall within the reign of *Vīra Ballāla*.

† See note p. 14.

While the servant of his feet, subduer of hostile armies, master of all the treasures in that place, sun to the lotus the race of Brahmans, the mighty Dandanayaka *Anantapāla* was ruling in peace the Two hundred and the *Banavase* Twelve thousand.

Possessor of the favor of that mahā pradhāna the Bānasa Mane Verggade *Anantapāla*, an abode of fortune, and living at his lotus feet —

To the abode of all sound wisdom . . . *Rāja* and his wife *Nilabbe* was born *Dāsi Rāja*, a sun to the firmament of the *Parās'ara* gotra, a favorite of all through his fame, a jewel of good qualities. He was the father, and the treasury of all excellence *Somambika* his mother. While that jewel of good qualities, protector of the learned, of a resplendent fame illuminating the water-hly the earth, the Ranaranga Bhairava, like *Vatsa* to poison, a kalpa-vriksha to poets, the powerful Dan lanáyaka *Govinda Rāja*, was protecting the Banavase Twelve thousand, the *valda rávula*, the *perjjunka*; and the two *bilkode\**, in the enjoyment of peace and wisdom†.

A dweller at his lotus feet, whose native place was the *Vedala* village given by *Rāma* in the *Antarvedi*, containing eight thousand inhabitants, whose father was *Madhava Bhatta*, his mother *Jānaki*, his gótra the *Vatsa*, his sister *Irabba*, his younger brother *Soddela*, cousin to the Dandanayaka *Goyda-rasa*,—the landholder *Trivali Bhatta*, having come to greatness in the most excellent *Tānagundūru*, in consequence of a discourse on merit, made request of the 32,000, saying 'Grant me some land that I may construct a tank here'.‡ They agreeing thereto, and giving him land near the northern road of the village, he in the 32nd year of Chálukya Vikrama, the year Sarvajit, the month Chaitra, the 3rd day of the moon's increase, Thursday—having excavated a tank and obtained therein abundance of water, built there a temple, and for erecting a watershed and presenting (passengers) with gruel (*ambali*), and for men for letting out the water from the tank and for men to examine the tank,—gave to the hands of *Maduki* 50 kammas below the tank according to the kacchavi pole, and also to the hands of *Madu Deva* for a garden 13 kammas—altogether 63 kammas—performing all the rites of worship to the 32,000.

This gift may the 32,000 maintain and the Herggades protect.

\* See notes p. 79 and 80.

† See note p 2.

‡ *Mahā vaṣṭa grāmaṃ Tānagundūralu perggatanam geyuttam vdu dharmma prasangaḍḍa kereyaṃ agaṇṇasālu bhūmīyaṃ kuṭṭivendu mūttirchchāsiraḷḷe binnapam gēya prasanna chuttarāḷḷi.*

Whoso maintains this gift will derive the merit of presenting tawny cows to Brahmans. He who alienates it incurs the guilt of killing Brahmans and cows. Whoso usurps the land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Janakī being the mother who bore him, the celebrated Mādhava Bhatta his father, the hero, the home of wisdom, the lord Goyda Raja his cousin, he was as if Brahma had created him to obtain for the Vatsa gotra the reverence of all the other gotras. How illustrious then was he by nature

Whoso thinks to rob *Pranames'vara* will fall into the great sin

### 105. Śīla Śāsana at Taldagundi, date A. D. 1028.

Size ft. 3 4' × ft 0 11'.—*Haile Kamada Characters*

A figure  
holding an umbrella  
in one hand, and a club  
in the other

Cow suck-  
ling calf

May it be well.—While the kingdom of *Jaya Simha Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chālukyas*,\* *Jagadeka Malla*, was increasing in greatness and splendour—

In the Śaka year 950, the year Vibhava, the month Pushya, the 5th day of the moon's increase, Sunday, the day of the sun's entering the northern signs,—with the approval of all the 32,000 of the immemorial (*anādi*) agrahāra of *Sthānakunduru*, a grant was made of 12 marus by the measure of the gadimba pole of the god Pranames'vara, to continue as long as sun, moon, and stars.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows to a thousand Brahmans in Vāranāsi and Kurukshetra.

\* See note p. 14.

## 106. Śīla Śāsana at Taldagundi, date A. D. 1091.

Size ft. 3 x ft 1 8'.—Ha'e Kannaḍa Characters

The Donor

Linga

Nandi-

May it be well.—While the victorious kingdom of the illustrious *Tribhuvana Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chalukyas*,\* was continually increasing in prosperity, to endure as long as sun, moon and stars—

May it be well.—The chiefs of the great agrahāra which is the residence of *Pranames'vara*, the lord of the three worlds, set up by Brahma, praised by all worlds, the father of all, the golden wombèd,—having come from *Ahichchhatra* 32,000 in number surrounded by 12,000 *agnihotras*,† distinguished for the holy acts *yama* and *nīyama*,‡ and for bodies purified by plunging into the waters of the sacred bathing place made holy by the presence of the Five *Lingas* consecrated by Brahma, Indra, Rudra, Yama and Agni, vessels filled with merit, intent upon the continual performance of works of merit, possessors of 144 villages in the south, deciders of disputed points in *dharma*, freed from all sin by the purifying final ablution after many sacrifices, obstructors of the regents at the points of the compass, a refuge to the brave, with lotus feet worthy to be honored with gifts in assemblies of the learned, of Brahmins and kings; a joy to the hearts of all their dependents, lions to the elephants the trembling kings, suns to the lotus of the *vedāṅga*, *upāṅga*, *mīmāṃsa* and other sciences, suns to the spreading lotuses the subjects of jurisprudence, the *purāṇas*, poetry, and dramas; moons unfolding the water-lily buds the hearts of the people, preservers of the glory of their race, giving no place to anger, avarice, pride or enmity, far from sin; a refuge to learned men of distinction; embodied gems of virtue, an asylum for the foremost professors of science, shining with a fame equal in purity to *Kailāsa* or the moon, a circle of the jewels of wisdom, like *Himālaya* in justice, courtesy, bravery, dignity, virtue, purity, rectitude, fortitude, and valour, like *Lakshmi* to the lotus of the Brahmin race, an immortal diadem for the fair lady the *Kuntala* country, performers of the six holy acts, protectors of all in distress, destroyers of all their enemies, a succour to all the destitute, a cage of adamant to all who claimed their protection; powerful to curse or to bless; accomplished in all the holy acts *svādhyāya*, *dhyāna*, *dhāraṇa*, *mauna*,

\* See note p. 14.

† See note p. 18.

‡ *Ahichchhatra samūgata dvīdaśa śahasra agnihotra parivṛtta dvātrimsa śahasra.**khyā sameta.*

anushthána, japa, samádhi,\* the 32,000 of the auspicious great and famous village of *Tanagundúru* . . . †—in the 16th year of the Chálukya Vikrama era, the year Prajotpati, at the time of the sun's entering the northern signs, Sunday—at the request of *Timmala Vāsudeva*—for the daily service of the god *Yames'vara*—presented below the rising ground near the stream which descends from Kanagilu ghatta, in Kaṭachanahalli—obtaining it from the hand of *Biliya Kes'avaya*—three mattas according to the keyiguni account (?), in figures 3 matta.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows to Brahmans in Vāranás'ī. Whoso usurps this gift incurs the guilt of killing a thousand cows. Whoso by violence takes away the land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May it be <sup>well</sup>—The 5 kammas for the god *Yames'vara* given to the hands of *Chandres'vara Deva*, to the south under the Indra tank of Moleyúru, let none encroach upon.

Whoso usurps this gift incurs the guilt of killing a thousand cows.

### 107. Virakal at Taldagundi, date about A. D. 1100.

Size ft. 5 3' × ft. 2 10'—Ha'e Kannada Characters.

	Moon		Sun	
The hero in the presence,		Ling.		Cow suck- ling calf.

(The whole of the inscription down one side of the stone being defaced,

The hero being borne to heaven by  
celestial nymphs bearing chumaras

nothing continuous of any importance has been made out.)

The hero, in front of a herd of cattle, receiving a  
flight of arrows on his shield, and withstanding,  
sword in hand, a large number of assailants

\* See note p. 16.

† *S'riman mahá vadda gráma Tanagundúra mívattarchchāsaram.*

## 108. Śīla Śaṣana at Taldagundi, date A D. 1045.

See ft. 4 2' x ft. 2 1'.—Hale's Kannada Characters

I adore the god *Vaṇiyāla*, who speedily removes all the difficulties of his worshippers.

May it be well—While the victorious kingdom of the illustrious *Trailokya Maṭṭa Deṇa*, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyas'raya kula*, ornament of the *Chalukyas*,\* was continually increasing in prosperity, to endure as long as sun, moon and stars—

While the dweller at his lotus feet—May it be well—entitled to the five great drums, chief of all the tributaries, like Vishnu a lord over many great kings, an abode of fortune, a Badabānala to the ocean of his enemies, a lion to the elephant his foes, granter of their desires to all who came to him, a deity incarnate in supplying all the wants of rishis, a mine of liberality and kindness, a cage of adamant to those who claimed his protection, . . . . .  
a safe asylum to the learned . . . . . obtaining the reverence of all,  
a thunderbolt weapon to the race of hostile kings, to young women a Manmatha, possessed of all learning, to strange women as their son, brave as Indra, a benefactor to all his dependents, fierce to proud enemies—the auspicious *Maha Man'ales'vara Singana Deṇarasa* was ruling in peace and wisdom† the *Risukondu* Seventy mandala, the *Baravase* Twelve thousand, and the *Sāntalige* Thousand, punishing the evil and protecting the good as far as the Western Ocean.

At that time, in the year *Pārthiva*, the month *Pushya*, the 9th day of the moon's increase, Sunday, it being the day of the sun's entering the northern sign,—to provide for worship and daily service in the temple of *Bhagavati Balliyable Devi*, set up near *Balligave*—gave a *thala-vritti* of 18 *mattas* according to the *katsavi* pole, and for the distribution of food, a flower garden of 6 *mattas* to the west of the street of that goddess.

Moreover for the ablutions, the daily offering, for feeding the attendant priests, and for repairs of the temple, gave up, on the east of the *Nāgarabhavi* street, *kammas* 18—washing the feet of the priest of that place, *Lakshmanes'vara Śīva Pandita*, accomplished in the holy acts *yama*, *niyama*, *svadhyaya*, *dhyana*, *dhārana*, *maṇḍa*, and *anush'hana*,‡ with pouring of water and every ceremony, free of all burdens

\* See note p. 14

† See note p. 2.

‡ See note p. 16.

The eastern boundary of that thala-vritti is the small stream flowing east and south from the west of the Ara tank. The southern boundary the stream from the south side of the Ara tank flowing west. The western boundary the east bank of the thalavritti of the god Ramesvara irrigated from the south. The northern boundary the drain which runs to the fields. The western boundary of the flower-garden is the small stream north-east of the Kabbina pond. Thence the eastern boundary is to the south of the tank of the god Baláditya Tejomartanda.

The northern boundary of the street of the Devipura is the northern well of the goddess. Thence the eastern boundary is the eastern limit of the land belonging to the god Tejomartanda. The southern boundary is the nirgundi tree to the south of the pond at the south east angle of the Devipura.

The eastern boundary of Nagarabhávi street is that well itself. The southern boundary is the path running north from the south-east angle of the street. The western boundary is the path running in that direction. The northern boundary is the large rugged rock at the north side of the street.

Whoso maintains this gift will obtain the merit of presenting a thousand tawny cows to a thousand Brahmans versed in the vedas, and of presenting double headed (*i e.*, parturient) cows, decked with the five precious stones, at the holy bathing places of Ganges, Banarasi, Kurukshetra, Prayaga and Agritírtha. Whoso usurps it incurs the guilt of the five great sins, and of killing in those places with his own hand a thousand Brahmans and a thousand cows.

Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and many other kings, whose reward was in proportion to their (gifts of) land. The bridge of merit deserves your support O kings of the earth. Thus from age to age comes Rámachandra to the kings who come after him.

Whoso being able to perform it withholds his hand from a work of merit, incurs the guilt of slaughtering a thousand cows. Whoso entirely alienates a gift when made, incurs the guilt of killing a crore of cows.



## 109. Virakal at Sorab, date A. D. 1193.

Size ft. 4 × ft. 1 9'.—Hale Kannaḍa Characters.

	Sun.		Moon	
The hero in the presence		Linga with Priest		Nandi

While the victor over all kings, shining with wealth, filling with delight the apsara nymphs, first in the army of heroes, subduer of the base-born, brave in war, a collection of fortune, the auspicious *Dekkalarasa* (?) was ruling the kingdom of the earth—receiving orders from *Vira Ballāla Deva* for war—

The hero being borne to heaven by celestial nymphs waving chamaras.

in the month Bhādrapada, the 8th day of the moon's increase, Sunday, of the Śaka year 1116, the year Pramādi,\*—when *Devana Nāyaka*, the guard of the village of Hoya Sakuti in the Jiddulige Seventy, slaying Hadavala Mātaya, seized his cows, and Hūhali Bira Gauḍa, and Kāla Gauḍa's servant, the son of Varāla Jasadoja, recovered the cows,

The hero, in front of a herd of cattle, putting to the sword a horseman. Two others contending in the background, one armed with bow and arrow, the other with sword and shield

he killing many, pierced the horse, slew its master, and went to the world of gods. For his distinguished bravery was granted 15 kammās . . .

## 110. Virakal at Sorab, date (?) about A. D. 1100.

Size ft. 5 3' × ft. 1 9'.—Hale Kannaḍa Characters.

The hero in the presence.		Linga with Priest.		Nandi.
		The whole in a temple.		

Adored by *Sambhu*, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well—While the victorious kingdom of . . . protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the *Satyās'raya kula*, ornament of the *Chalukyas*† by order of the Maṇḍales'vara

The hero ascending to heaven in a car, attended by celestial nymphs bearing chamaras.

*Vikramādityarasa* . . . killing many, went to the world of gods.  
For his bravery, . . . gave 50 karmas of paddy land.

The hero, with insignia of rank and a shield-bearer behind, discharging  
an arrow at a horseman of rank who is supported by other distinguished  
persons. A horseman, also of rank, galloping on to the field on the left

Whoso maintains this gift derives the merit of presenting a thousand cows  
to a thousand Brahmans in Váranási, Gaya and Kurukshetra. Whoso usurps  
it is guilty of the five great sins.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What  
fear then of death in war to him who must at some moment give up all. He  
who is killed in war becomes like very Indra himself, will rise to Svarga with  
the pomp of a mighty king, and in the groves of Nandana enjoy all delights  
with the apsara nymphs. May it be well

### 111. Virakal at Sorab, date A. D. 1233.

Size ft. 5 5' x ft 2 3'.—Hale Kannada Characters.

The hero in the presence.	Moon.	Linga with Priest in a Temp e.	Sun	Nandi fanned by an attendant.
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Adored be *S'amṛhu*, beauteous with the chámara-like crescent moon  
kissing his lofty head; the original foundation-pillar of the city of the three  
worlds.

Celestial musicians

May it be well—From the beginning of the reign of the mighty emperor  
*Rámachandra Deva*, a Náráyana to the *Yádava* race, powerful by his own  
strength,

The hero ascending to heaven in a car, attend  
ed by celestial nymphs bearing chamaras.

the 12th year, the year Svabhánu, the month Phálguna, the 6th day of the  
moon's increase, Monday—while the nád officers *Soyi Deva*, and *Govinda  
Deva* were watching *Kuppaiya* engaged in a hand-to-hand fight, and seeing  
how skilfully he had been trained were greatly astonished at his prowess—  
*Sámanta*, the son of *Hirya Sakuna Bella Gauda*, fighting bravely in the  
distance with *Jagadāla Kāla Gauḷa* and distinguishing himself, stabbed him  
and went to heaven.

A warrior (P *Kuppaiya*) on foot, in front of a number of  
horsemen, (one of whom is a person of rank having a  
trumpeter on one side and an umbrella-bearer on the  
other, killing a man on horseback armed with a lance

Who wins in war gains spoil, who falls enjoys the celestial nymphs, what fear then of death in war to him who must at some moment give up all. The slain obtains svarga, the victor obtains the earth. Great prosperity, Fortune.

The hero, at the head of a band of spearmen,  
killing another leading a similar band

## 112. Rock Inscription at Tekal, Date A. D. 1512 (?)

Size not given. Kannada Characters.

Two Foot prints.	Sun	Vishnu's Discus and Conch.	Moon.	Lotus bud.	Boar
Bow and Arrow					

May it be well.—In the year 1434 of the victorious increasing era, the year Pramádicha,\* the month Phálguna, the 1st day of the moon's increase,—When by order of *Deva Rája Maharaja*, to Gopa Raja, maha mandales'vara, ornament of the earth and of fortune, a pestle for pounding (?) Ere sámanta, the conqueror of Banasura, the setter up of Ganga Hale Samba Raya, ruler of (?) Pabasa, son of Sáluva Tippa Raja Vodayar —*Akhana Vodayar* and *Madana Vodayar* gave *Tekal* to that *Sáluva Gopa Rája*—

Malappa Danayaka and Singa Danayaka, the ministers (*pradhana*) of *Ballála Rája*, being angry that the arrangements formerly made by them were altered, by order of *Varada Rája*, *Gopa Raja* went to them desiring to make peace again. On which, that minister *Singa Raja*, having . . . both the inner and outer forts, made them over before the face of *Varada Rája*.

On building the bastion (*kotta'a*) called *Rája Gambhíra*, that *Gopa Rája* and his son *Tippaiya*, causing a tiger to be seized and brought forth, hunted it. Great good fortune be to the bastion where it died.

*Inscription to the right of the above.*

A Dog holding a Tiger by the throat.

This hound called *Sampige*, seizing and tearing open the skin of the neck of the tiger, wandered about in various places. To toti Tirumala who restored it, by order of *Varada Raja*, 3 ? of paddy land, 3 ? of field, and a flower garden were presented. This paddy land and field may be held under the written order of *Varada Raja*. May it be well.

\* From the great discrepancy between 1434 and Pramádicha it may be conjectured that the latter should be Pramódúta which would very nearly correspond. Some parts of the translation are doubtful.

## 113. S'ila S'asana at Begur,\* date (?) about A. D. 850.

Size ft. 7' 9" × ft. 7' 8".—*Pūrvada Hale Kannaḍa Characters.*

May it be well.—While the auspicious *Ereyappanasa*, brilliant as lightning descending among the stars in the clear firmament of the world-renowned *Ganga* race protector of the mighty kings of *Valala* and *Mekkhala*, the chosen lord and possessor of the fortune of the auspicious *Taila*'s dominion, adorned with the ornaments of a cluster of innumerable good qualities, of superhuman power, having despoiled all his enemies of their territories, was ruling the *Gangavadi* Ninety-six Thousand under the shadow of his single umbrella—

Desiring to fight with *Bira Mahendra*, *Ayyapa Devanga* with his tributaries came against the whole *Nāgatta* army and fought with all his footmen. When the slaughter of the battle became very great, taking to the elephant for refuge, he was pierced and died. *Ereyappa* hearing it, rejoiced, and fixing a tribute for *Iru Gange Nāgatta*, set up a great sasana to be in *Bempuru*, and gave him *Ankal nūḍ* (or *Kal nāḍ*). What that was I will describe,—*Bempuru*, *Tavaguru*, *Pūchira*, *Pullimangala*, *Rātanilu*, *Nallūru*, . . . *Peramuru*, *Kādala*. Thus much, with the fields and boundaries, did *Erayappa* give to

. . . *Nāgara*. Great prosperity! Fortune  
(? Witnesses) *Nallūru Kāma Gauda*, *Rājyanna*, *Igdalara*, .  
*Malliga* . . .

The bas-relief, unless meant for the fight itself, seems to represent the massacre of prisoners taken in the battle, by throwing them before an elephant, probably the one captured from the enemy, as indicated by the arrows still sticking in his side.

\* This elaborately sculptured stone (see *frontispiece*) is now in the Mysore Government Museum at Bangalore. The following is the text of the inscription

*Svasti || Samasta bhūnana vinuta Ganga kula gagana nūmala tarapatad āla manishāḥ  
vipula Valala Mekhalanala pāla s'ri Tailadhapatya Lakṣmīśvanam vrata pati tūḍalaganita  
guna gana vibhūṣhana vibhūṣhita vibhūti S'rimad Ereyapparasur pāgevar ellaman nīkṣatram  
mādi Gangavādi tombattāru sāsaramunan āka chhatra chchhoyeyo! a'uttan īrdu Bira mahen-*

head. Those who escape destruction from the elephant are led up to be despatched by the king himself, or are speared by some of his attendants, two of whom are seated on the elephant.

The victorious king is seen on horseback, sword in hand, with mangled bodies of the slain at his side, which the crows are pecking at. He is accompanied by two horsemen, and his umbrellas (the insignia of rank,) one a triple one, are borne along with him. A herald preceding him proclaims the victory through a long trumpet, while *Vayu*, the god of the wind and regent of the north-west point of the compass, rides forth on his swift antelope to spread the news abroad.

Other celestial beings take a part in the scene. On the right, the terrible figure of the three eyed *Bhairava* appears, borne by two attendants. He wears a garland of skulls, is half riding on one dead body and has a headless trunk of another at his feet. In his left hand he holds a human head, and with his right is gorging himself with the flesh of the victims, a portion being handed to him by a boy seated on the croup of the elephant. Above this horrid figure is one of *Kālī* or a female *rākshasa* holding aloft a victim whom she is about to dash before the elephant.

On the upper part of the picture appear the *Apsaras* or nymphs of Indra's paradise, who according to the *Vira S'arva* doctrines are the portion of brave warriors and bear them in their arms or in triumphal cars direct from the field of battle to paradise. The queen of the *Apsaras* appears seated on a throne (1), her feet resting on a footstool grotesquely carved like a man on all fours. She is attended by a female on each side holding a *chāmara*, an indication of rank. On the forefinger of her left hand, she holds a bird (what bird is doubtful, it does not look like a parrot,) which another female behind is trying to entice into a cage. On the right of this part of the sculpture is the only one of the celestial nymphs who exhibits an interest in the proceedings. A warrior at her side is loading a jinjal, but for what purpose is not clear, unless to shoot at the bird before mentioned.

On the left, immediately over the king, stands a female figure under a *dhvaja stambha* or flag-staff, holding something (perhaps a bag of money denoting wealth) in her left hand. The other hand appears bound to the flag-staff, and the sculptor may have intended to represent thereby the goddess of victory or fortune as forced to attend upon and inseparably attached to the standard of the king, a common metaphor in inscriptions.

*dranoḥ kīdalendu Ayyapa Devanga śimanta sahitaṁ Nāgattaraṇa dandū vellāde tumbe pāṇiyol*  
*kālū kālaga mīd baḷidode āneyol āntiridu sattāḍ ada kēḷa Ereyapam meḥchi Iru Gange*  
*Nāgattara vaṭṭam gaṭṭi Bempūrvaṇ iṇalu māś'āsana baṇḍ Ankalnāḍ (or Kal nāḍ) iṭṭan av āṇu*  
*vēḷiye Bempūru Tāvagīru Pūchīna Pullamangala Rātanilu Nallūru . . . Peramūru*  
*Kāḍala mutunam pōla mēre sahitaṁ iṭṭan Erayapa . . . Nāgarange mangala*  
*mahā ś'ri.*  
*Nallūru Kāma Gaṇḍaraḥ || Eḍḍyanna || Igāḷara [ . . . Malligal Anjāvāḷu ||*

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